مجموع المتون المهمَّة لكلِّ مسلم

[الجزء الأوَّل]

Collection of Important Books for Every Muslim

[Volume I]

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بسم الله الرحمن الرحيم

الكتاب الأوَّل:

«تفسير سورة الفاتحة وآية الكرسيِّ وقصار السُّور من الضُّحى إلى النَّاس»

(مُستَلَّةٌ من: «تيسير الكريم الرَّحمن في تفسير كلام المنَّان»)

للشَّيخ العلَّامة:

عبد الرَّحمن بن ناصرٍ السِّعديِّ رَحِمَهُ ٱللَّهُ

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

[تفسير سورة الفاتحة وهي سورةٌ مكِّيَّةٌ]

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَٰنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾﴾

(١) أي: أبتدئ بكل اسم لله تعالىٰ؛ لأنَّ لفظ «اسم» مفردٌ مضافٌ، فيعمُّ جميع الأسماء الحسنىٰ، ﴿اللَّهِ﴾: هو المألوه المعبود المستحقُّ لإفراده بالعبادة، لما اتَّصف به من صفات الألوهيَّة وهي: صفات الكمال، ﴿الرَّحْمَٰنِ الرَّحِيمِ﴾: اسمان دالَّان علىٰ أنَّه تعالىٰ ذو الرَّحمة الواسعة العظيمة الَّتي وسعت كلَّ شيءٍ، وعمَّت كلَّ حيٍّ، وكتبها للمتَّقين المتَّبعين لأنبيائه ورسله؛ فهؤلاء لهم الرَّحمة المطلقة، ومن عداهم فله نصيبٌ منها.

(1) This means: I begin with every Name of Allah, the Most High. This is since the word **"Name"** is singular and in the genitive form; therefore, it includes all of Allah's Beautiful and Perfect Names. **"Allah"**, He is the God who is worshipped: the one deserving worship to the exclusion of everything else because of His qualities of divinity, all of which are perfect. **"The Entirely Merciful, the Especially Merciful"**. These are two Names proving that He, Most High, is one who possesses a great and all-encompassing mercy that covers everything and includes every living being. He has decreed it for those who obey Allah, those who follow His Prophets and Messengers: these have unrestricted mercy. Everyone else has a portion of this mercy.

واعلم أنَّ من القواعد المتَّفق عليها بين سلف الأمَّة وأئمَّتها: الإيمان بأسماء الله وصفاته وأحكام الصِّفات، فيؤمنون مثلًا بأنَّه رحمنٌ رحيمٌ ذو الرَّحمة الَّتي اتَّصف بها المتعلِّقة بالمرحوم، فالنِّعم كلُّها أثرٌ من آثار رحمته، وهكذا في سائر الأسماء.

Know that one of the principles agreed upon by the early scholars of Islam and their Imams is to have faith in Allah and His Attributes, and in the rules determining how they are to be understood. So, for example, they believe that he is the Entirely Merciful and the Especially Merciful; possessing the quality of mercy which is extended to its recipients.

Therefore, all blessings are from the results of this mercy. This principle holds true for all of His Names.

It is said concerning the Name, All-Knowing: He is All-Knowing, possessing the quality of knowledge by which He knows everything. He is All-Capable, possessing the quality of ability which makes Him capable of doing anything.

(2) "All praise and thanks is only for Allah", this verse praises Allah with His perfect Attributes and His actions, all of which are based upon beneficence and justice. To Him belongs perfect and complete praise in every sense.

"Lord of the worlds", the Lord is the One who nourishes and sustains the whole of the creation, meaning everything besides Allah, by the very fact of His creating them, His preparing for them the means, and Him blessing them with immense blessings, the absence of which would make their existence impossible. Thus, every blessing they possess, it is from Him, the Most High.

His sustaining of the creation is of two types: general and specific. The general refers to His creating the creation, providing for them, and guiding them to all that they need in order to survive in this worldly life. The specific refers to His sustaining His sincere slaves with faith, guiding them to submit to it, perfecting and completing it for them, keeping away everything which may affect it . The reality of this is: Guiding them to every good and protecting them from all evil. Perhaps it was due to this that most of the supplications made by the prophets used the word 'Rabb': all they requested was covered by His specific lordship. His saying **"Lord of the worlds"**; He alone is the Creator and that all affairs are regulated by Him as is the provision of blessings. It also

يُقال في العليم: إنَّه عليمٌ ذو علمٍ يعلم كلَّ شيءٍ، قديرٌ ذو قدرةٍ يقدر علىٰ كلِّ شيءٍ.

(٢) ﴿ٱلْحَمْدُ لِلَّهِ﴾ هو: الثَّناء علىٰ الله بصفات الكمال، وبأفعاله الدَّائرة بين الفضل والعدل، فله الحمد الكامل بجميع الوجوه.

﴿رَبِّ ٱلْعَٰلَمِينَ﴾ الرَّبُّ: هو المربِّي جميع العالمين -وهم من سوىٰ الله- بخلقه لهم، وإعداده لهم الآلات، وإنعامه عليهم بالنِّعم العظيمة الَّتي لو فقدوها لم يمكن لهم البقاء، فما بهم من نعمةٍ فمنه تعالىٰ.

وتربيته تعالىٰ لخلقه نوعان، عامَّةٌ وخاصَّةٌ:

- فالعامَّة هي خلقه للمخلوقين ورزقهم وهدايتهم لما فيه مصالحهم الَّتي فيها بقاؤهم في الدُّنيا.

- والخاصَّة تربيته لأوليائه، فيربِّيهم بالإيمان، ويوفِّقهم له، ويكمِّلهم، ويدفع عنهم الصَّوارف والعوائق الحائلة بينهم وبينه، وحقيقتها: تربية التَّوفيق لكلِّ خيرٍ والعصمة من كلِّ شرٍّ، ولعلَّ هذا المعنىٰ هو السِّرُّ في كون أكثر أدعية الأنبياء بلفظ الرَّبِّ، فإنَّ

مطالبهم كلّها داخلةٌ تحت ربوبيَّته الخاصَّــة؛ فـدلَّ قولـه: ﴿رَبِّ ٱلْعَـٰلَمِينَ﴾ علىٰ انفراده بـالخلق والتَّدبير والنِّعم وكمـال غنـاه وتمـام فقر العالمين إليه بكلِّ وجهٍ واعتبارٍ.

proves that He is completely Rich Beyond Need and that creation is in total and dire need of Him alone in every sense and in every possible way.

(٤) ﴿مَـٰلِكِ يَوْمِ ٱلدِّينِ﴾ المالك: هو من اتَّصـف بصــفة الملك الَّتي من آثارها أنَّه يأمر وينهىٰ، ويثيـب ويعـاقب، ويتصــرَّف بممـاليكه بجميع أنواع التَّصــرُّفات، وأضــاف الملك ليوم الدِّين وهو يوم القيامة، يوم يُدان النَّاس فيه بأعمالهم خيرها وشــرِّها؛ لأنَّ في ذلك اليوم يظهر للخلق تمـام الظُّهور كمـال ملكـه وعـدلـه وحكمتـه وانقطـاع أملاك الخلائق، حتَّىٰ أنَّـه يســتوي في ذلك اليوم الملوك والرَّعايا والعبيد والأحرار، كلُّهم مذعنون لعظمته خاضعون لعزَّته منتظرون لمجـازاتـه، راجون ثوابـه، خـائفون من عقـابـه، فلذلك خصَّــه بالذِّكر، وإلَّا فهو المـالك ليوم الدِّين وغيره من الأيَّام.

(4) "Master of the Day of Judgement". The master is a person who has the quality of ownership, from the consequences of which is the ability to command and prohibit, reward and punish, and to behave with his subjects and possessions in any way he wishes. The Master of the Day of Judgement, the Day of Rising, the Day on which man will be judged for his actions the good and the bad. This is because on that day the completeness and perfection of His mastery, justice, and wisdom will be made clear to all. Moreover, it will be the end of the worldly masters, so much so that kings, ministers, slaves and the free-born will all be the same: all of them submissive to His greatness, rendered in complete submission before His honor, expectant of His recompense, hoping for His reward and fearing His punishment. The point of mentioning His mastery in this context is to emphasize it; otherwise, He is Master of the Day of Judgement and all other days.

(٥) وقولـه: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾؛ أي: نخصُّك وحدك بالعبادة والاستعانة؛ لأنَّ تقديم المعمـول يفيـد الحصــر وهو إثبـات الحكم للمذكور ونفيه عمَّا عداه؛ فكأنَّه يقول: نعبدك ولا نعبـد غيرك، ونســتعين بـك ولا نســتعين بغيرك، وتقديم العبادة علىٰ الاســتعانة من باب

(5) You Alone we worship and You Alone we ask for help", meaning that we single You out alone for worship and seeking help. This is because mentioning the object at the head of a verb is a method of constraint (hasr), i.e. affirming what is mentioned in the sentence and negating it for anything that falls outside. Therefore, it is as if the person has said, We worship You and we do not worship anything else. We ask You for help and we do not turn to anyone else for help.

تقديم العامِّ على الخاصِّ، واهتمامًا بتقديم حقِّه تعالىٰ علىٰ حقِّ عبده.

Mentioning worship before asking for help is by way of mentioning the general before the specific, and to show that attention should be given to His right over the right of His slave.

والعبادة: (**اسمٌ جامعٌ لما يحبُّه الله ويرضاه من الأعمال والأقوال الظَّاهرة والباطنة**)، والاستعانة هي: (**الاعتماد علىٰ الله تعالىٰ في جلب المنافع ودفع المضارِّ، مع الثِّقة به في تحصيل ذلك**).

Worship is "**a collective noun that subsumes all actions and sayings, outward and inward, that Allah loves and is pleased with**". Seeking help, isti`ana, is "**to depend upon Allah, Most High, in acquiring that which would benefit and repressing that which would harm, along with having the certainty that He will**".

والقيام بعبادة الله والاستعانة به هو الوسيلة للسَّعادة الأبديَّة والنَّجاة من جميع الشُّرور، فلا سبيل إلىٰ النَّجاة إلَّا بالقيام بهما، وإنَّما تكون العبادة عبادةً إذا كانت مأخوذةً عن رسول الله ﷺ مقصودًا بها وجه الله، فبهذين الأمرين تكون عبادةً، وذكر الاستعانة بعد العبادة مع دخولها فيها لاحتياج العبد في جميع عباداته إلىٰ الاستعانة بالله تعالىٰ، فإنَّه إن لم يعنه الله لم يحصل له ما يريده من فعل الأوامر واجتناب النَّواهي. ثمَّ قال تعالىٰ:

Establishing the worship of Allah and seeking His help are the means to everlasting happiness and security from all evil; there is no path to victory except by meeting the requirements of these two pillars. Worship can only be considered to be true worship when done in the way taught by the Messenger seeking thereby only Allah's Face. These two conditions have to be present for the action to be considered worship. Seeking help has been mentioned after worship even though it is a part of worship because the slave is always in need of Allah's help in all acts of worship: if Allah does not Help him, he will not achieve the goals he hopes to attain by enacting the obligations and avoiding the prohibitions.

(٦) ﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ﴾؛ أي: دُلَّنا وأرشدنا ووفِّقنا إلىٰ الصِّراط المستقيم، وهو الطَّريق الواضح الموصل إلىٰ الله وإلىٰ جنَّته، وهو معرفة الحقِّ والعمل به، فاهدنا إلىٰ الصِّراط، واهدنا في الصِّراط، فالهداية إلىٰ الصِّراط لزوم دين

(6) "Guide us to and on the Straight Path" means show us, direct us to it, and grant us the divine grace to traverse it. The Straight Path is the clear path that leads to Allah and His Paradise: it is the knowing the truth and acting by it. Therefore, the verse means: guide us to the Path and guide us in the Path. Guidance to the Path means to come to Islam and abandon all other

الإسـلام وترك ما سـواه من الأديان، والهداية في الصِّراط تشـمل الهداية لجميع التفاصيل الدينية علمـًا وعملًا؛ فهـذا الـدعاء من أجمع الأدعية وأنفعها للعبـد؛ ولهـذا وجب علىٰ الإنســان أن يدعو الله به في كلِّ ركعةٍ من صلاته لضرورته إلىٰ ذلك؛ وهذا الصراط المستقيم هو:

religions. Guidance in the Path means guidance towards all of the details of Islam in terms of knowledge and action. Hence, this supplication is one of the most comprehensive and most beneficial supplications, and this is why it is obligatory to supplicate to Allah with it in every unit of prayer, especially since the servant is in continuous need of it.

(٧) ﴿ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ﴾ مـن الـنَّـبـيِّـيـن والصِّــدِّيقين والشُّــهـداء والصَّــالحين، ﴿غَيۡرِ﴾ صــراط ﴿ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ﴾ الَّذين عرفوا الحقَّ وتركوه كـالـيـهـود ونـحـوهـم، وغـير صـــراط ﴿ٱلضَّآلِّينَ﴾ الَّـذيـن تـركـوا الـحـقَّ عـلـىٰ جـهـلٍ وضلالٍ كالنَّصارىٰ ونحوهم.

(7) This Straight Path is **"the Path of those You have blessed"** who are the Prophets, the Sincerely Truthful, the Martyrs and the Righteous **"not"** the path **"of those who have incurred anger"** who knew the truth but abandoned it such as the Jews and others, **"nor"** the path **"of those astray"** who abandoned the truth out of ignorance and misguidance such as the Christians.

فهذه السُّورة علىٰ إيجازها قد احتوت علىٰ ما لم تحتو عليه سـورةٌ من سـور القرآن، فتضـمَّنت أنواع التَّوحيد الثَّلاثة: توحيد الرُّبوبيَّة يُؤخذ من قوله: ﴿رَبِّ ٱلۡعَٰلَمِينَ﴾، وتوحيد الإلــهـيَّة – وهو إفراد الله بـالعبـادة- يُؤخـذ من لفظ ﴿ٱللَّهِ﴾ ومن قوله: ﴿إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ﴾، وتوحيد الأسـماء والصِّـفات وهو إثبات صـفات الكمال لله تعالىٰ الَّتي أثبتها لنفسـه وأثبتها له رسـوله ﷺ من غير تعطيلٍ ولا تمثيلٍ ولا تشـبيهٍ، وقد دلَّ علىٰ ذلك لفظ ﴿ٱلۡحَمۡدُ﴾ كما تقدَّم.

This chapter, despite being short, has covered what no other chapter of the Qur´an has. It mentions the three types of Tawhid: *Tawhid al-Rububiyyah*, Unity of Lordship, derived from His saying, **"Lord of all the worlds"**; *Tawhid al-Ilaahiyyah*, Oneness of Worship, which is to single out Allah Alone for worship, derived from the word **"Allah"** and from His saying **"You Alone we worship and You Alone we ask for help"**; and *Tawhid al-Asma´ wa'l-Sifat*, Oneness of the Names and Attributes, which is to affirm the Attributes of Perfection for Allah, Most High, which He has affirmed for Himself and His Messenger has affirmed for Him, without *ta`til* (denying the Attributes), or *tamthil* and *tashbih* (likening the Attributes to creation) as is proven by His saying, **"all praise and thanks"** as already mentioned.

It also affirms Prophethood in His saying **"guide us to and on the Straight Path"** because this guidance is not possible without a message. It affirms recompense for ones actions in His saying **"Master of the Day of Judgement"** and it affirms that this recompense will be established upon justice, this is because the meaning of **'"deen"** is recompense founded upon justice. It affirms *Qadr* (the divine decree) and that the slave is the true performer of his actions contravening the stances of the *Qadariyyah*, those who deny *Qadr*, and *Jabariyyah*, those who negate the will of the person. In fact this surah refutes all the people of innovation and misguidance in His saying **"Guide us to and on the Straight Path"** because this is knowing the truth and enacting it, and every innovator and misguided person contradicts this. It enjoins making the religion sincerely for Allah in terms of worship and seeking help in His saying **"You Alone we worship and You Alone we ask for help"**.

All praise and thanks are for Allah, Lord of everything that exists.

وتضمَّنت إثبات النُّبوَّة في قوله: ﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴾؛ لأنَّ ذلك ممتنعٌ بدون الرِّسالة.

وإثبات الجزاء على الأعمال في قوله: ﴿ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴾، وأنَّ الجزاء يكون بالعدل؛ لأنَّ الدِّين معناه الجزاء بالعدل.

وتضمَّنت إثبات القدر وأنَّ العبد فاعلٌ حقيقةً خلافًا للقدريَّة والجبريَّة.

بل تضمَّنت الرَّدَّ على جميع أهل البدع والضَّلال في قوله: ﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴾؛ لأنَّه معرفة الحقِّ والعمل به، وكلُّ مبتدعٍ وضالٍّ فهو مخالفٌ لذلك.

وتضمَّنت إخلاص الدِّين لله تعالى عبادةً واستعانةً في قوله: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾.

فالحمد لله ربِّ العالمين.

[تفسير آية الكرسيِّ]

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾ ﴾

(٢٥٥) أخبر ﷺ أنَّ هذه الآية أعظم آيات القرآن؛ لما احتوت عليه من معاني التَّوحيد والعظمة وسعة الصِّفات للباري تعالىٰ، فأخبر أنَّه ﴿ٱللَّهُ﴾ الَّذي له جميع معاني الألوهيَّة، وأنَّه لا يستحقُّ الألوهيَّة والعبوديَّة إلَّا هو، فألوهيَّة غيره وعبادة غيره باطلةٌ، وأنَّه ﴿ٱلْحَىُّ﴾ الَّذي له جميع معاني الحياة الكاملة من السَّمع والبصر والقدرة والإرادة وغيرها من الصِّفات الذَّاتيَّة، كما أنَّ ﴿ٱلْقَيُّومُ﴾ تدخل فيه جميع صفات الأفعال لأنَّه القيُّوم الَّذي قام بنفسه واستغنىٰ عن جميع مخلوقاته، وقام بجميع الموجودات فأوجدها وأبقاها وأمدَّها بجميع ما تحتاج إليه في وجودها وبقائها، ومن كمال حياته وقيُّوميَّته أنَّه ﴿لَا تَأْخُذُهُۥ سِنَةٌ﴾ أي: نعاسٌ، ﴿وَلَا نَوْمٌ﴾: لأنَّ السِّنة والنَّوم إنَّما يعرضان للمخلوق الَّذي يعتريه الضَّعف والعجز والانحلال، ولا يعرضان لذي العظمة والكبرياء والجلال.

The Messenger of Allah -may Allah praise and send him peace- has stated that this verse is the greatest verse of the Qur'an due that which it comprises of *Tawheed*, completely singling out Allah, alone, without any partners, in all acts of worship and the many attributes of Allah, The Exalted Inventor of all things. Allah informs us that He is **"Allah"**: Meaning, The One to whom belongs worship, in all its senses: None deserves to be worshiped except Him. Therefore, worshipping other than Allah is futile. He is **"Al-Hayy"** : The Ever-Living : To whom belongs all of the qualities of perfect life; including perfect hearing, vision, ability, will, and other attributes relating to His essence. He is **"Al-Qayyoom"** The Sustainer; it entails all of His attributes describing His actions. He is independent and free of any need of His creation.

He sustains all of existence. He has originated everything into existence, has provided everything with sustenance, and all the necessities for existence and survival. Due to His perfect qualities of life and sustainment, **"Neither drowsiness nor sleep overtakes Him"**. Drowsiness and sleep only occur in the creation, which experiences weakness, exhaustion, and inability, and does not apply to the One of Magnificence, Greatness, and Splendor!

وأخبر أنَّه مالك جميع ما في السَّماوات والأرض، فكلُّهم عبيدٌ لله مماليك لا يخرج أحدٌ منهم عن هذا الطَّور ﴿إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾﴾؛ فهو المالك لجميع الممالك وهو الَّذي له صفات الملك والتَّصرُّف والسُّلطان والكبرياء، ومن تمام ملكه

He informs us that He is The Owner of everything that is within the heavens and earth. So, everything is a possessed slave of Allah: None can depart from this state. "There is none in the heavens and earth, except that it comes to the Most Merciful as a slave" (19:93). So He is The Owner of everything. And He is The One, to whom belongs the attributes of dominion, authority, reign, majesty, and

أنَّه لا ﴿يَشۡفَعُ عِندَهُۥٓ﴾ أحدٌ ﴿إِلَّا بِإِذۡنِهِۦ﴾، فكلُّ الوجهاء والشُّـفعاء عبيدٌ له مماليكٌ لا يَقْدِمُون على شـفاعةٍ حتَّىٰ يأذن لهم ﴿قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعٗاۖ لَّهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ﴾؛ والله لا يأذن لأحدٍ أن يشفع إلَّا فيمن ارتضىٰ ولا يرتضي إلَّا توحيده واتِّباع رسله، فمن لم يتَّصف بهذا فليس له في الشَّفاعة نصيبٌ.

management of universal affairs. Due to His supreme rule and authority, none can intercede with Him, except by His permission. All of the notable and distinguished interceders are slaves belonging to Him. None can proceed with intercession, until He permits them: "Say: To Allah belongs all intercession. To Him belongs the dominion of the heavens and earth…" (39:44). Allah does not allow anyone to intercede, except the intercession for whom He is pleased with. And Allah is not pleased, except with the one who worships Him alone and follows all of His Messengers. Therefore, whomsoever this does not apply to is not entitled any share of intercession.

ثمَّ أخبر عن علمه الواسـع المحيط وأنَّه يعلم ما بين أيدي الخلائق من الأمور المسـتقبلة الَّتي لا نهاية لها ﴿وَمَا خَلۡفَهُمۡۖ﴾؛ من الأمور الماضـية الَّتي لا حدَّ لها، وأنَّه لا تخفىٰ عليه خافيةٌ ﴿يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ وَمَا تُخۡفِي ٱلصُّدُورُ﴾؛ وأنَّ الخلق لا يحيط أحدٌ بشـيءٍ من علم الله ومعلوماته ﴿إِلَّا بِمَا شَآءَۚ﴾ منها وهو ما أطلعهم عليه من الأمور الشَّرعيَّة والقدريَّة، وهو جزءٌ يسيرٌ جدًّا مضمحلٌّ في علوم الباري ومعلوماته كما قال أعلم الخلق به وهم الرُّسل والملائكة: ﴿سُبۡحَٰنَكَ لَا عِلۡمَ لَنَآ إِلَّا مَا عَلَّمۡتَنَآۖ﴾.

Then Allah informs us of His unlimited, all-encompassing knowledge. He knows what awaits the creation of infinite future events, as well as "**what is behind them**", of unlimited past affairs. No concealed thing is hidden from Him: "He knows that which deceives the eyes and what the hearts conceal" (40:19). None of the creation can encompass anything of Allah's knowledge and information, "**except for what He wills**", i.e., what He has disclosed to them, by different means, including prescribed and legislative affairs. Yet, this in its entirety, still amounts to nothing, with respect to the knowledge and information of The Inventor, Allah. This is affirmed by the most knowledgeable creations of Allah; the messengers and angels. They said: "Exalted are You! We have no knowledge, except what You have taught us" (2:32).

Allah then informs us of His greatness and magnificence, and that **"His footstool extends over the heavens and earth"**, and that He maintains the heavens and earth, and all of its inhabitants, by means of causation and universal orders, which He has placed in the creation. All of this, while; **"its preservation does not tire or burden Him"**, due to the perfection of His greatness, ability, and His abundant wisdom in His laws. **"And He is The Most High"** The Most High in His essence; above all of His creation, having risen over the Throne. The Most High by the exaltedness and greatness of His attributes and status: To Him belongs every perfect attribute of excellence. The Most High by His subjugation of the creation: All of existence submits to Him. Even the stubborn and obstinate are subdued to His subjugation. And He is **"The Most Great"**: He is the possessor of all the qualities of greatness, magnificence, nobility, and splendor: The One whom the hearts love, and the souls glorify. The hearts of His prophets, angels, and allies are in complete glorification of His Majesty.
There is none greater than Him! Those of knowledge and acquaintance recognize that the greatness of anything and everything, even if it surpassed eminence and was considered indescribable, is still nothing compared to the greatness of The Most High, Most Great!
Clearly, this verse, which is comprised of such extraordinary meanings, entitles it to be the greatest verse of the Qur'an. The heart of one who reads it in contemplation and reflection- while comprehending its meanings- deserves to be filled with certainty, acknowledgement, and Eemaan

ثمَّ أخبر عن عظمته وجلاله وأنَّ كرسيَّه وسع السَّماوات والأرض، وأنَّه قد حفظهما ومن فيهما من العوالم بالأسباب والنِّظامات الَّتي جعلها الله في المخلوقات، ومع ذلك فلا يؤوده أي يثقله حفظهما لكمال عظمته واقتداره وسعة حكمته في أحكامه، ﴿وَهُوَ ٱلۡعَلِيُّ﴾ بذاته على جميع مخلوقاته، وهو العليُّ بعظمة صفاته، وهو العليُّ الَّذي قهر المخلوقات، ودانت له الموجودات، وخضعت له الصِّعاب، وذلَّت له الرِّقاب ﴿ٱلۡعَظِيمُ﴾؛ الجامع لجميع صفات العظمة والكبرياء والمجد والبهاء، الَّذي تحبُّه القلوب، وتعظِّمه الأرواح، ويعرف العارفون أنَّ عظمة كلِّ شيءٍ وإن جلت عن الصِّفة فإنَّها مضمحلَّةٌ في جانب عظمة العليِّ العظيم.

فآيةٌ احتوت على هذه المعاني الَّتي هي أجلُّ المعاني يحقُّ أن تكون أعظم آيات القرآن، ويحقُّ لمن قرأها متدبِّرًا متفهِّمًا أن يمتلئ قلبه من

اليقين والعرفان والإيمان، وأن يكون محفوظًا بذلك من شرور الشَّيطان.

(Faith). Furthermore, by that, s/he will be safeguarded from the evil of Satan.

[تفسير سورة والضُّحى وهي مكِّيَّة]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣ وَلَلۡأٓخِرَةُ خَيۡرٞ لَّكَ مِنَ ٱلۡأُولَىٰ ۝٤ وَلَسَوۡفَ
يُعۡطِيكَ رَبُّكَ فَتَرۡضَىٰٓ ۝٥ أَلَمۡ يَجِدۡكَ يَتِيمٗا فَـَٔاوَىٰ ۝٦ وَوَجَدَكَ ضَآلّٗا فَهَدَىٰ ۝٧ وَوَجَدَكَ عَآئِلٗا فَأَغۡنَىٰ
۝٨ فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ ۝٩ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ ۝١٠ وَأَمَّا بِنِعۡمَةِ رَبِّكَ فَحَدِّثۡ ۝١١﴾.

(١-٣) أقسم تعالىٰ بالنَّهار إذا انتشر ضياؤه بالضُّحىٰ، وباللَّيل إذا سجىٰ وادلهمَّت ظلمته، علىٰ اعتناء الله برسوله ﷺ، فقال: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾، أي: ما تركك منذ اعتنىٰ بك، ولا أهملك منذ ربَّاك ورعاك، بل لم يزل يربِّيك أحسن تربيةٍ، ويُعليك درجةً بعد درجةٍ، وَمَا قَلَاكَ الله أي: ما أبغضك منذ أحبَّك، فإنَّ نفي الضِّدِّ دليلٌ علىٰ ثبوت ضدِّه، والنَّفي المحض لا يكون مدحًا إلَّا إذا تضمَّن ثبوت كمالٍ، فهذه حال الرَّسول ﷺ الماضية والحاضرة، أكمل حالٍ وأتمُّها، محبَّة الله له واستمرارها، وترقيته في درج الكمال، ودوام اعتناء الله به.

(1-3) Here Allah The Almighty swears by the day when its light spreads in the early morning, and by the night when it is still and darkness spreads and grows intense, that Allah cares for His Messenger. He said: **“your Lord has not forsaken you?”**, that is, He has not abandoned you since He has always taken care of you, and He has not neglected you since He has always looked after you. Indeed, He has continued to take the best care of you and to raise you in status, degree after degree. **“nor does He hate you?”**, that is, He does not hate you for He has always loved you. Denying something is indicative of its opposite, and negating something in absolute terms cannot be praise unless it implies perfection.

This is how the Messenger (peace and blessings be upon him) was previously and at the moment of revelation, in the best and most perfect situation. He was the recipient of ongoing divine love, which raised him in perfection for Allah always cared for him.

(4) With regard to his future, Allah says: **"indeed the hereafter will be better for you than this present life?"**. The word *Akhirah* (translated here as "**hereafter**") may refer to what comes after in general terms. In other words, every future situation will be better than the previous one.
The Prophet (peace and blessings be upon him) kept rising in status, and Allah supported the religion with which He sent him and helped him against his enemies, guiding him in all his affairs, until he died when he had attained a level of favours, bliss, delight and joy that could not be attained by anyone else, before or since.

(٤) وأما حاله المستقبلة، فقال: ﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾ أي: كلُّ حالةٍ متأخِّرةٍ من أحوالك فإنَّ لها الفضل على الحالة السَّابقة، فلم يزل ﷺ يصعد في درج المعالي ويمكِّن له الله دينه وينصره على أعدائه ويسدِّد له أحواله حتَّى مات، وقد وصل إلى حالٍ لا يصل إليها الأوَّلون والآخرون من الفضائل والنِّعم وقرَّة العين وسرور القلب.

(5) Then after that, do not ask about his situation in the hereafter, and the details of its honour and all kinds of bliss. Hence, Allah says: **"and your Lord will surely give you so that you will be well pleased"**. This is something that cannot be expressed except in this comprehensive phrase.

(٥) ثمَّ بعد ذلك لا تسأل عن حاله في الآخرة، من تفاصيل الإكرام وأنواع الإنعام، ولهذا قال: ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾ وهذا أمرٌ لا يمكن التَّعبير عنه بغير هذه العبارة الجامعة الشَّاملة.

(6) Then Allah reminds him of what He knows about his private affairs: **"Did He not find you an orphan and take care of you?"**. That is, He found you without a mother or father; indeed his father and mother had died when he was not able to look after himself, but Allah took care of him and caused his grandfather 'Abdul-Muttalib to take care of him, then when his grandfather died, He caused his paternal uncle Abu Talib to take care of him, until Allah supported him with His help and with the believers.

(٦) ثمَّ امتنَّ عليه بما يعلمه من أحواله الخاصَّة فقال: ﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾، أي: وجدك لا أمَّ لك ولا أب، بل قد مات أبوه وأمُّه وهو لا يدبِّر نفسه، فآواه الله، وكفَّله جدَّه عبد المطَّلب، ثمَّ لمَّا مات جدُّه كفَّله الله عمَّه أبا طالبٍ، حتَّى أيَّده بنصره وبالمؤمنين.

(7) "Did He not find you unaware [of the path of truth]62 and guide you?". That is, He found you not knowing anything about the scripture or faith, and He taught you that which you did not know and enabled you to attain the best of deeds and character

(٧) ﴿ وَوَجَدَكَ ضَآلّٗا فَهَدَىٰ ﴾ أي: وجدك لا تدري ما الكتاب ولا الإيمان، فعلَّمك ما لم تكن تعلم، ووفَّقك لأحسن الأعمال والأخلاق.

(8) "Did He not find you in need?", that is, in poverty, **"and make you independent"** by means of what Allah enabled you to conquer of lands from which wealth and taxes were brought to you.

(٨) ﴿ وَوَجَدَكَ عَآئِلٗا ﴾ أي: فقيرًا ﴿ فَأَغۡنَىٰ ﴾ بما فتح الله عليك من البلدان الَّتي جُبيت لك أموالُها وخراجُها.

The One Who took away these problems from you will take away all other problems; you should respond with gratitude to the blessings of the One Who caused you to attain this level of independence, granted you refuge, supported you and guided you.

فالَّذي أزال عنك هذه النَّقائص سيزيل عنك كلَّ نقصٍ، والَّذي أوصلك إلىٰ الغنىٰ وآواك ونصرك وهداك قابِلْ نعمته بالشُّكران.

(9) Hence Allah says: **"So as for the orphan, do not mistreat him"**, that is, do not deal harshly with the orphan, and do not feel impatient with him or scorn him; rather you should honour him, give him what you can, and treat him as you would like your child to be treated after you die

(٩) ولهذا قال: ﴿ فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ ﴾ أي: لا تُسيء معاملة اليتيم، ولا يضق صدرك عليه، ولا تنهره، بل أكرمه، وأعطه ما تيسَّر، واصنع به كما تحبُّ أن يُصنع بولدك من بعدك.

(10) "and as for the beggar, do not speak harshly to him", that is, do not say anything to the beggar that may imply your rejection of his request in a cruel or vicious manner; rather give him what you can, or turn him away kindly. The word translated here as **"beggar"** (*sail, lit.* 'one who asks') includes those who ask for money and those who ask for knowledge. Hence teachers are enjoined to treat learners kindly, gently and with compassion, for this will help the learner to achieve his goal, and it reflects kindness towards the one who is striving to benefit the people and the land.

(١٠) ﴿ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ ﴾ أي: لا يصدر منك إلىٰ السَّائل كلامٌ يقتضي ردَّه عن مَطلوبه بنهرٍ وشراسة خلقٍ، بل أعطه ما تيسَّر عندك أو رُدَّه بمعروفٍ وإحسان، وهذا يدخل فيه السَّائل للمال والسَّائل للعلم، ولهذا كان المُعلِّم مأمورًا بحسن الخلق مع المُتعلِّم ومباشرته بالإكرام والتَّحنُّن عليه، فإنَّ في ذلك مَعونةً له علىٰ مقصده وإكرامًا لمن كان يسعىٰ في نفع العباد والبلاد.

(١١) ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ﴾ وهذا يشمل النِّعم الدِّينيَّة والدُّنيويَّة ﴿فَحَدِّثْ﴾ أي: أَثْنِ على الله بها، وخصِّصها بالذِّكر إن كان هناك مصلحةٌ، وإلَّا فحدِّث بنعم الله على الإطلاق، فإنَّ التَّحدُّث بنعمة الله داعٍ لشكرها، وموجبٌ لتحبيب القلوب إلى من أنعم بها، فإنَّ القلوب مجبولةٌ على محبَّة المُحسن.

(11) “and as for the blessing of your Lord”. This includes both spiritual and worldly blessings. **“proclaim it”**, that is, praise Allah for it, and mention it in specific terms if there is a purpose to be served thereby.
As for speaking of the blessings of Allah in general terms, speaking of the blessings of Allah prompts one to give thanks for them, and leads to love of the One Who bestowed those blessings, for people are naturally inclined to love the one who does favours.

[تفسير سورة ألم نشرح لك صدرك وهي مكِّيَّةٌ]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ
يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَب ﴿٨﴾﴾.

(١) يقول تعالى -مُمتنًّا على رسوله-: ﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾ أي: نوسِّعه لشرائع الدِّين والدَّعوة إلى الله، والاتِّصاف بمكارم الأخلاق، والإقبال على الآخرة، وتسهيل الخيرات، فلم يكن ضيِّقًا حرجًا لا يكاد ينقاد لخيرٍ ولا تكاد تجده منبسطًا.

(1) Allah The Almighty says: **“Have We not filled your heart for you with reassurance and comfort?”** that is, have We not made you feel at ease with the teachings of religion and when calling people to Allah, granted you the noblest characteristics, caused you to focus on the hereafter, and made it easy for you to attain goodness?
So, his heart was not constrained and uneasy, hardly able to accept goodness or be at ease.

(٢-٣) ﴿وَوَضَعْنَا عَنكَ وِزْرَكَ﴾ أي: ذنبك، ﴿الَّذِي أَنقَضَ﴾ أي: أثقل ﴿ظَهْرَكَ﴾؛ كما قال تعالى: ﴿لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾.

(2-3) “and relieved you of your burden?” of sin **“that weighed down your back?”**. This is like the verse in which Allah The Almighty says: “**So that Allah may forgive you your past and future sins...?**” [48: 2].

(4) £and exalted for you your renown?”, that is, We have raised you in status, and caused you to be spoken highly of in a manner such as no one among humankind has ever attained.
So, Allah is not mentioned except that His Messenger (peace and blessings be upon him) is mentioned alongside him, as when a person enters Islam, and in the *adhan* and *iqamah*, in *khutbahs* and in other matters in which Allah has caused the renown of His Messenger Muhammad (peace and blessings be upon him) to be exalted. And in the hearts of his Ummah there is love, veneration and respect that is not directed towards anyone else after Allah The Almighty. May Allah reward him on behalf of his Ummah with the best reward that is granted to any Prophet on behalf of his nation.

(٤) ﴿ وَرَفَعۡنَا لَكَ ذِكۡرَكَ ﴾ أي: أعلينا قدرك، وجعلنا لك الثَّناء الحسن العالي، الَّذي لم يصل إليه أحدٌ من الخلق، فلا يُذكر الله إلَّا ذُكر معه رسوله ﷺ كما في الدُّخول في الإسلام وفي الأذان والإقامة والخطب وغير ذلك من الأمور الَّتي أعلىٰ الله بها ذكر رسوله محمَّدٍ ﷺ، وله في قلوب أمَّته من المحبَّة والإجلال والتَّعظيم ما ليس لأحدٍ غيره بعد الله تعالىٰ، فجزاه الله عن أمَّته أفضل ما جزىٰ نبيًّا عن أمَّته.

(5) “So truly with hardship comes ease, truly with hardship comes ease?”. This is great glad tidings, for every time there is hardship and difficulty, it is accompanied by ease, to the extent that even if hardship were to enter a lizard hole, ease would enter upon it and expel it, as Allah says elsewhere: “**Allah will bring about, after hardship, ease**”[65:7]. And the Prophet (peace and blessings be upon him) said: «**Verily there is relief with distress, and verily there is with hardship ease.**» (Recorded and authenticated by at-Tirmidhi)
The fact that the word translated here as “hardship” appears in the definite form indicates that it refers to one hardship, whereas the fact that the word translated here as “ease” appears in the indefinite form indicates that it is more than one, and one

(٥) ﴿ فَإِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا ٥ إِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا ﴾ بشارةٌ عظيمةٌ أنَّه كلَّما وُجد عُسرٌ وصعوبةٌ فإنَّ اليُسر يقارنه ويصاحبه، حتَّىٰ لو دخل العُسر جحر ضبٍّ لدخل عليه اليُسر فأخرجه؛ كما قال تعالىٰ: ﴿ سَيَجۡعَلُ ٱللَّهُ بَعۡدَ عُسۡرٖ يُسۡرٗا ﴾، وكما قال النَّبيُّ ﷺ: «**وَإِنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَإِنَّ مَعَ الْعُسْرِ يُسْرًا**».

وتعريف العُسر في الآيتين يدلُّ علىٰ أنَّه واحدٌ، وتنكير اليُسر يدلُّ علىٰ تكراره، فلن يغلب عُسرٌ يُسرين.

hardship can never overwhelm plural or repeated ease.

The definite form conveys a generic meaning and refers to any kind of hardship, indicating that any hardship - no matter what degree of difficulty it reaches - will ultimately and inevitably be relieved.

وفي تعريفه بالألف واللَّام الدَّالَّة علىٰ الاستغراق والعموم يدلُّ علىٰ أنَّ كلَّ عُسرٍ -وإن بلغ من الصُّعوبة ما بلغ- فإنَّه في آخره التَّيسير مُلازمٌ له.

(6) Then Allah instructs His Messenger (peace and blessings be upon him) first and foremost, and the believers after him, to give thanks to Him and to do what is required in response to His blessings, as He says: **"So whenever you are free, strive in worship and supplication"**, that is, when you are free from your errands and business, and there is nothing left in your heart to distract it, then strive hard in worship and supplication.

(٦) ثمَّ أمر الله رسوله أصلًا والمؤمنين تبعًا بشكره والقيام بواجب نعمه؛ فقال: ﴿فَإِذَا فَرَغْتَ فَٱنصَبْ﴾ أي: إذا تفرَّغت من أشغالك ولم يبق في قلبك ما يُعوِّقه فاجتهد في العبادة والدُّعاء.

(7) "and to your Lord alone turn in hope", that is, have great hope that your Lord will respond to your supplication and accept your acts of worship.

Do not be among those who, when they are free and have finished with their business, indulge in amusement, and turn away from their Lord and remembrance of Him, for then you would be among the losers.

(٧) ﴿وَإِلَىٰ رَبِّكَ﴾ وحده ﴿فَٱرْغَب﴾ أي: أعظِم الرَّغبة في إجابة دُعائك وقبول عباداتك، ولا تكن ممَّن إذا فرغوا وتفرَّغوا لعبوا وأعرضوا عن ربِّهم وعن ذكره، فتكون من الخاسرين.

It was also suggested that what is meant is: when you have finished your prayer and completed it, then strive hard in supplication, and turn to your Lord alone to ask for all that you need. Those who suggested this opinion quoted as evidence the fact that it is prescribed to offer supplication and remember Allah following the prescribed prayers. And Allah knows best about that.

وقد قيل: إنَّ معنىٰ قوله: ﴿فَإِذَا فَرَغْتَ﴾ من الصَّلاة وأكملتها ﴿فَٱنصَبْ﴾ في الدُّعاء، ﴿وَإِلَىٰ رَبِّكَ فَٱرْغَب﴾ في سؤال مطالبك، واستدلَّ من قال بهذا القول علىٰ مشروعيَّة الدُّعاء والذِّكر عقب الصَّلوات المكتوبات، والله أعلم بذلك.

تمَّت ولله الحمد.

[تفسير سورة والتِّين وهي مكِّيَّة]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿وَٱلتِّينِ وَٱلزَّيۡتُونِ ١ وَطُورِ سِينِينَ ٢ وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ ٣ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِيٓ أَحۡسَنِ تَقۡوِيمٖ ٤ ثُمَّ
رَدَدۡنَٰهُ أَسۡفَلَ سَٰفِلِينَ ٥ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ ٦ فَمَا يُكَذِّبُكَ بَعۡدُ بِٱلدِّينِ
٧ أَلَيۡسَ ٱللَّهُ بِأَحۡكَمِ ٱلۡحَٰكِمِينَ ٨﴾.

(١) التِّين هو التِّين المعروف، وكذلك الزَّيْتُون، أقسم بهاتين الشَّجرتين لكثرة منافع شجرهما وثمرهما، ولأنَّ سلطانهما في أرض الشَّام محلِّ نبوَّة عيسىٰ ابن مريم ﷺ.

(1) "By the fig and the olive". Allah swears by these two well-known trees because of the many benefits of the trees and their fruits, and because they are prevalent in the land of ash-Sham which was the location of the prophethood of 'Eesa ibn Maryam (peace be upon him).

(٢) ﴿وَطُورِ سِينِينَ﴾ أي: طور سيناء، محلِّ نبوَّة موسىٰ ﷺ.

(2) "and by Mount Sinai", which was the location of the prophethood of Moosa (peace be upon him)

(٣) ﴿وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ﴾ وهي: مكَّة المُكرَّمة، محلُّ نبوَّة محمَّدٍ ﷺ، فأقسم تعالىٰ بهذه المواضع المُقدَّسة، الَّتي اختارها وابتعث منها أفضل النُّبوَّات وأشرفها.

(3) "and by this secure city [Makkah]", which was the location of the prophethood of Muhammad (peace and blessings be upon him).
Allah The Almighty swears by these holy places which He chose and from which He sent the best and noblest of His Prophets.

(٤-٦) والمُقسم عليه قوله: ﴿لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِيٓ أَحۡسَنِ تَقۡوِيمٖ﴾ أي: تامَّ الخَلق، مُتناسب الأعضاء، مُنتصب القامة، لم يفقد ممَّا يحتاج إليه ظاهرًا أو باطنًا شيئًا، ومع هذه النِّعم العظيمة، الَّتي ينبغي منه القيام بشكرها فأكثر الخلق مُنحرفون عن شُكر المنعم، مُشتغلون باللَّهو واللَّعب، قد رضوا لأنفسهم بأسافل الأمور، وسفساف

(4-6) What is attested to is the words: **"verily We have created man in the best of conditions"**, that is, We create him in the best of ways, with limbs in proportion and an upright stance, and he is not lacking in anything that he needs either inwardly or outwardly.
Yet, despite these great blessings for which thanks should be given, most people fail to give thanks to the Bestower of these blessings, for they are distracted by amusement and play, and are content with the most trivial and insignificant of matters.

الأخلاق، فردَّهم الله في أسـفل سـافلين، أي: أسـفل النَّار، موضـع العصـاة المتمرِّدين علىٰ ربِّهم، إلَّا من منَّ الله عليه بـالإيمـان والعمـل الصَّـالح، والأخلاق الفاضـلة العالية، ﴿فَلَهُمْ﴾ بذلك المنازل العـالية، و﴿أَجْرٌ غَيْرُ مَمْنُونٍ﴾ أي: غير مقطوعٍ، بل لذَّاتٌ مُتوافرةٌ، وأفراحٌ مُتواترةٌ، ونعمٌ مُتكاثرةٌ، في أبدٍ لا يزول، ونعيمٍ لا يحول، أُكُلُها دائمٌ وظلُّها.

So, Allah will reduce them to the lowest of the low, namely the lowest part of hell, which is a place for sinners who rebel against their Lord, except for those whom Allah blesses with faith, righteous deeds and a sublime good attitude. **“theirs will be a never-ending reward”** that is, they will attain high status thereby, and unceasing reward; rather they will have constantly-available pleasures, joys coming one after another, and blessings in abundance, in eternal bliss that will never end; its food is perpetual, and so is its shade.

(٧) ﴿فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ﴾ أي: أيُّ شـيءٍ يُكذِّبك أيُّها الإنسـان بيوم الجزاء علىٰ الأعمال وقد رأيت من آيات الله الكثيرة ما به يحصـل لك اليقين، ومن نعمه ما يوجب عليك أن لا تكفر بشيءٍ ممَّا أخبرك به.

(7) “Then, after this, what makes you [O man] deny the Judgement?”, that is, what makes you, O man, deny the day of requital for deeds, when you have seen many of the signs of Allah that should make you certain, and you have seen the blessings of Allah that should make you not disbelieve in anything that He has told you?

(٨) ﴿أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ﴾ فهل تقتضـي حكمته أن يترك الخلق سُـدًىٰ لا يُؤمرون ولا يُنهون، ولا يُثابون ولا يُعاقبون؟! أم الَّذي خلق الإنسـان أطوارًا بعد أطوارٍ، وأوصـل إليهم من النِّعم والخير والبرِّ ما لا يحصـونـه، وربَّـاهم التَّربية الحسـنة، لابدَّ أن يعيدهم إلىٰ دارٍ هي مُستقرُّهم وغايتهم الَّتي إليها يقصدون، ونحوها يَؤُمُّون؟

(8) “Is notAllah the Wisest ofthe wise?”. Does Allah’s wisdom dictate that He should leave humankind without purpose, with no commands or prohibitions, never to be rewarded or punished?
Or will the One Who created them in stages and bestowed upon them innumerable blessings and favours, and took good care of them, inevitably bring them back to their final and ultimate abode, to which they are headed and where they will end up?

تمَّت ولله الحمد.

[تفسير سورة اقرأ وهي مكيَّة]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ (١) خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ (٢) ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ (٣) ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ (٤) عَلَّمَ ٱلۡإِنسَٰنَ
مَا لَمۡ يَعۡلَمۡ (٥) كَلَّآ إِنَّ ٱلۡإِنسَٰنَ لَيَطۡغَىٰٓ (٦) أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ (٧) إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجۡعَىٰٓ (٨) أَرَءَيۡتَ ٱلَّذِي يَنۡهَىٰ (٩) عَبۡدًا إِذَا
صَلَّىٰٓ (١٠) أَرَءَيۡتَ إِن كَانَ عَلَى ٱلۡهُدَىٰٓ (١١) أَوۡ أَمَرَ بِٱلتَّقۡوَىٰٓ (١٢) أَرَءَيۡتَ إِن كَذَّبَ وَتَوَلَّىٰٓ (١٣) أَلَمۡ يَعۡلَم بِأَنَّ ٱللَّهَ يَرَىٰ (١٤) كَلَّا لَئِن
لَّمۡ يَنتَهِ لَنَسۡفَعَۢا بِٱلنَّاصِيَةِ (١٥) نَاصِيَةٖ كَٰذِبَةٍ خَاطِئَةٖ (١٦) فَلۡيَدۡعُ نَادِيَهُۥ (١٧) سَنَدۡعُ ٱلزَّبَانِيَةَ (١٨) كَلَّا لَا تُطِعۡهُ وَٱسۡجُدۡۤ
وَٱقۡتَرِب ۩ (١٩)﴾.

(١-٢) هذه السُّورة أوَّل السُّور القرآنيَّة نزولًا على رسول الله ﷺ، فإنَّها نزلت عليه في مبادئ النُّبوَّة، إذ كان لا يدري ما الكتاب ولا الإيمان، فجاءه جبريل عليه الصَّلاة والسَّلام بالرِّسالة، وأمره أن يقرأ، فامتنع وقال: «**مَا أَنَا بِقَارِئٍ**» فلم يزل به حتَّى قرأ، فأنزل الله عليه: ﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ﴾ عموم الخلق، ثمَّ خصَّ الإنسان، وذكر ابتداء خلقه ﴿مِنۡ عَلَقٍ﴾، فالَّذي خلق الإنسان واعتنى بتدبيره لابدَّ أن يُدبِّره بالأمر والنَّهي، وذلك بإرسال الرَّسول إليهم، وإنزال الكتب عليهم، ولهذا ذكر بعد الأمر بالقراءة خلقه للإنسان.

(1-2) This soorah was the first soorah of the Qur'an to be revealed to the Messenger of Allah (peace and blessings be upon him). It was revealed to him at the beginning of his prophethood, when he did not know anything about the Book or about faith.
Jibreel (peace be upon him) came to him with the message and commanded him to recite, but he refused, saying, «**I am not a reciter.**» (Bukhari). But Jibreel kept urging him until he recited. Then Allah revealed to him the words: **"Recite [commencing] with the name of your Lord Who created"** all of creation.
Then, He singles out man and mentions the beginning of his creation, **"from a clinging clot"**. The One Who created man and cared for him must also care for him by issuing commands and prohibitions, which He did by sending the Messenger (peace and blessing be upon him) to them and sending down the Books to them.
Hence, after the command to recite, He mentions His creation of man.

(٣-٤) ثم قال: ﴿ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ﴾ أي: كثير الصِّفات واسعها، كثير الكرم والإحسان، واسع

(3-4) Then He says: **"Recite, for your Lord is the Most Generous"**, that is, He is possessed ofthe most sublime attributes and

is very generous and kind. Part of His kindness is that He taught the use of the pen,

الجود، الَّذي من كرمه أن علَّم بالعلم و﴿عَلَّمَ بِٱلۡقَلَمِ﴾.

(5) "Who taught the use of the pen, taught man what he knew not" for He brought him forth from his mother's womb not knowing anything, and He gave him hearing, sight and intellect, and made available to him the means of acquiring knowledge.

So, He taught him the Qur'an, and He taught him wisdom, and He taught him the use of the pen, through which knowledge is preserved and rights and duties are regulated, and messages are exchanged between people so that they do not have to speak directly to one another.

All praise be to Allah, Who has bestowed these blessings upon His slaves, for which they cannot give sufficient thanks. Moreover, He has blessed them with independence of means and abundant provision.

(٥) ﴿عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ﴾ فإنَّه تعالىٰ أخرجه من بطن أمِّه لا يعلم شيئًا، وجعل له السَّمع والبصر والفؤاد، ويسَّر له أسباب العلم فعلَّمه القرآن، وعلَّمه الحكمة، وعلَّمه بالقلم الَّذي به تُحفظ العلوم وتُضبط الحقوق، وتكون رسلًا للنَّاس تنوب مناب خطابهم، فللَّه الحمد والمنَّة، الَّذي أنعم علىٰ عباده بهذه النِّعم الَّتي لا يَقدِرون لها علىٰ جزاءٍ ولا شُكورٍ، ثمَّ منَّ عليهم بالغنىٰ وسعة الرِّزق.

(6-10) But because of man's ignorance and wrongdoing, when he thinks that he is independent of means, he transgresses and behaves arrogantly, turning away from true guidance. He forgets that he will return to his Lord and he does not fear punishment; perhaps he may even go so far as to reject guidance himself and call others to reject it and tell them not to pray, which is the best act of faith.

(٦-١٠) ولكنَّ الإنسان -لجهله وظلمه- إذا رأىٰ نفسه غنيًّا طغىٰ وبغىٰ وتجبَّر عن الهدىٰ، ونسي أنَّ إلىٰ ربِّه الرُّجعىٰ، ولم يخف الجزاء، بل ربَّما وصلت به الحال أنَّه يترك الهُدىٰ بنفسه، ويدعو غيره إلىٰ تركه، فينهىٰ عن الصَّلاة الَّتي هي أفضل أعمال الإيمان.

(11-12) Allah says to this stubborn and rebellious one: **"Have you"**, O man who tells someone not to pray, **"considered... How about if he"**, namely the slave of Allah who is praying, **"is indeed following true guidance"** by knowing the truth and acting upon it, **"and enjoining righteousness"** upon others? Is it appropriate to try to stop

(١١-١٢) يقول الله لهذا المُتمرِّد العاتي: ﴿أَرَءَيۡتَ﴾ أيُّها النَّاهي للعبد إذا صلَّىٰ ﴿إِن كَانَ﴾ العبدُ المُصلِّي ﴿عَلَى ٱلۡهُدَىٰٓ﴾ العلم بالحقِّ والعمل به، ﴿أَوۡ أَمَرَ﴾ غيره ﴿بِٱلتَّقۡوَىٰٓ﴾، فهل يحسن أن ينهىٰ

من هذا وصفه؟! أليس نهيه من أعظم المُحادَّة لله والمحاربة للحقِّ؟! فإنَّ النَّهي لا يتوجَّه إلَّا لمن هو في نفسه علىٰ غير الهدىٰ، أو كان يأمر غيره بخلاف التَّقوىٰ.

(١٣-١٤) ﴿أَرَءَيْتَ إِن كَذَّبَ﴾ النَّاهي بالحقِّ ﴿وَتَوَلَّىٰٓ﴾ عن الأمر، أما يخاف الله ويخشىٰ عقابه؟! ﴿أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ﴾ ما يعمل ويفعل؟

(١٥-١٦) ثمَّ توعَّده إن استمرَّ علىٰ حاله فقال: ﴿كَلَّا لَئِن لَّمْ يَنتَهِ﴾ عمَّا يقول ويفعل ﴿لَنَسْفَعًۢا بِٱلنَّاصِيَةِ﴾ أي: لنأخذنَّ بناصيته أخذًا عنيفًا، وهي حقيقةٌ بذلك، فإنَّها ﴿نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ﴾ أي: كاذبةٌ في قولها، خاطئةٌ في فعلها.

(١٧-١٩) ﴿فَلْيَدْعُ﴾ هذا الَّذي حقَّ عليه العقاب ﴿نَادِيَهُۥ﴾ أي: أهلَ مجلسه وأصحابَه ومن حوله ليعينوه علىٰ ما نزل به، ﴿سَنَدْعُ ٱلزَّبَانِيَةَ﴾ أي: خزنة جهنَّم لأخذه وعقوبته، فلينظر أيُّ الفريقين أقوىٰ وأقدر؟ فهذه حالة النَّاهي وما تُوعِّد به من العقوبة، وأمَّا حالة المَنهيِّ فأمره الله أن لا يصغىٰ إلىٰ هذا النَّاهي ولا ينقاد لنهيه فقال: ﴿كَلَّا لَا تُطِعْهُ﴾ أي: فإنَّه لا يأمر إلَّا بما فيه خسارة الدَّارين، ﴿وَٱسْجُدْ﴾ لربِّك ﴿وَٱقْتَرِب﴾ منه في السُّجود وغيره من أنواع الطَّاعات والقُربات، فإنَّها كلَّها تُدني من رضاه وتُقرِّب منه. وهذا عامٌّ لكلِّ ناهٍ عن الخير ومَنهيٍّ عنه، وإن كانت نازلةً

someone who is like this? Is it not the case that trying to stop him is one of the worst forms of opposition towards Allah and towards the truth? Such a thing cannot be done except by someone who himself is drifting away from guidance, or he tells others to do things that are contrary to piety.

(13-14) How about if the one who tells someone not to pray **"disbelieves and turns away"** from the truth? Does he not fear Allah and His punishment? **"does he not realise that Allah sees all"** that he does?

(15-16) Then Allah warns him, if he persists in his ways: **"Nay; if he does not desist"** and give up what he is saying and doing, **"We will surely drag him by his forelock"** that is, We will surely seize him violently by his forelock, and he deserves that, for it is **"a lying, sinful forelock"** that is, he is lying in what he says and sinning in what he does.

(17-19) **"So let him"** namely this person who deserves that punishment **"call his associates"** that is, his companions and friends, and the people around him, to help him deal with what has befallen him.

"We will call the angels of punishment" that is, the keepers of hell, to seize him and punish him.

Then let him see which of the two groups is stronger and more capable. This is the situation of the one who tells someone not to pray, and this is the punishment of which he is warned.

As for the one who is told not to pray, Allah commands him not to listen to this person who tells him not to pray, and to pay no attention to him, as He says: **"Nay; pay no heed to him"**, for he is not enjoining anything but that which leads to loss in this world and the hereafter.

في شـأن أبي جهلٍ حين نهىٰ رسـول الله ﷺ عن الصَّلاة وعبث به وآذاه.

تمَّت ولله الحمد.

"Prostrate [in prayer]" to your Lord **"and draw near [to Allah]"** in prostration and in other acts of worship, for they all bring one closer to attaining His pleasure and bring one nearer to Him. This is general in meaning and applies to everyone who tells one not to do acts of worship, even though it was originally revealed concerning Abu Jahl when he told the Messenger of Allah The Almighty not to pray and tried to disturb him and harm him

[تفسير سورة القدر وهي مَكِّيَّةٌ]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ﴿٢﴾ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ
ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾﴾.

(١) يقول تعالىٰ مُبيِّنًا لفضـل القرآن وعلوِّ قدره: ﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ﴾؛ كما قال تعالىٰ: ﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ﴾، وذلك أنَّ الله تعالىٰ ابتدأ بإنزاله في رمضان في ليلة القدر، ورحم الله بها العباد رحمةً عامَّةً لا يقدر العباد لها شكرًا.

وسُمِّيت ليلة القدر، لعظم قدرها وفضلها عند الله، ولأنَّه يُقدِّر فيها ما يكون في العام من الأجل والأرزاق والمقادير القدريَّة.

(1) Here Allah The Almighty says, highlighting the virtue and high status of the Qur'an: **"Verily, We sent it [the Qur'an] down on the Night of Decree"**. This is like the verse in which Allah The Almighty says: "Verily, We sent it down during a blessed night, for We were to give warning" [44: 3].

That is because Allah The Almighty began to send it down during Ramadan on Laylat al-Qadr (the Night of Decree), and by means of it Allah bestowed comprehensive mercy upon His slaves for which they cannot give sufficient thanks.

Laylat al-Qadr is so called because of its immense status and virtue before Allah, and because on this night He decrees what will happen during the coming year of deaths, provision and other divine decrees

(٢) ثمَّ فخَّم شـأنها وعظَّم مِقدارها فقال: ﴿وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ﴾ أي: فإنَّ شـأنها جليلٌ وخطرها عظيمٌ.

(2) He further highlights its great significance by saying: **"And how could you know what the Night of Decree is?"** For it is of great significance and immense importance.

(٣) ﴿لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ﴾ أي: تعادل من فضلها ألف شهرٍ، فالعمل الَّذي يقع فيها خيرٌ من العمل في ألف شهرٍ خاليةٍ منها، وهذا ممَّا تتحيَّر فيه الألباب، وتندهش له العقول، حيث منَّ تبارك وتعالىٰ علىٰ هذه الأمَّة الضَّعيفة القوَّة والقُوىٰ بليلةٍ يكون العمل فيها يقابل ويزيد علىٰ ألف شهرٍ، عمر رجلٍ معمَّرٍ عمرًا طويلا نيِّفًا وثمانين سنةً.

(3) "The Night of Decree is better than a thousand months", that is, in its virtue it is equivalent to a thousand months, and deeds that are done on this night are better than deeds in a thousand months that do not contain this night. This is something that is utterly astounding and amazing, that Allah The Almighty has blessed this weak Ummah with a night on which good deeds are equivalent to and surpass a thousand months, which is the age of a man who lives for a very long time, eighty-odd years.

(٤) ﴿تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا﴾ أي: يكثر نزولهم فيها ﴿بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٖ﴾.

(4) "On that night the angels and the Spirit [Jibreel] descend" frequently.

(٥) ﴿سَلَٰمٌ هِيَ﴾ أي: سالمةٌ من كلِّ آفةٍ وشرٍّ، وذلك لكثرة خيرها، ﴿حَتَّىٰ مَطۡلَعِ ٱلۡفَجۡرِ﴾ أي: مُبتدؤها من غروب الشَّمس ومُنتهاها طلوع الفجر.

(5) "by their Lord's leave with all decrees [of blessings], [It is a night of] peace and blessing" that is, it is free of all ills and evils, because of its great goodness **"until the break of dawn"** that is, it begins at sunset and ends with the break of dawn.

وقد تواترت الأحاديث في فضلها، وأنَّها في رمضان، وفي العشر الأواخر منه، خصوصًا في أوتاره، وهي باقيةٌ في كلِّ سنةٍ إلىٰ قيام السَّاعة، ولهذا كان النَّبيُّ ﷺ يعتكف ويكثر من التَّعبُّد في العشر الأواخر من رمضان رجاء ليلة القدر، والله أعلم.

There are many mutawatir hadiths that speak of its virtue, and state that it is in Ramadan, in the last ten nights, especially the odd- numbered nights, and it will continue to occur every year until the onset of the Hour.
Therefore, the Prophet (peace and blessing be upon him) used to observe i'tikaf and do a great deal of acts of worship during the last ten days and nights of Ramadan, hoping that they would coincide with Laylat al-Qadr. And Allah knows best.

[تفسير سورة لم يكن وهي مدنيَّة]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا
مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ﴿٤﴾ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾ إِنَّ
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ۖ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾﴾.

(١) يقول تعالىٰ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾ أي: من اليهود والنَّصارىٰ ﴿وَالْمُشْرِكِينَ﴾ من سائر أصناف الأمم ﴿مُنفَكِّينَ﴾ عن كفرهم وضلالهم الَّذي هم عليه، أي: لا يزالون في غيِّهم وضلالهم، لا يزيدهم مرور السِّنين إلَّا كفرًا، ﴿حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ﴾ الواضحة والبرهان السَّاطع.

(٢) ثمَّ فسَّر تلك البيِّنة فقال: ﴿رَسُولٌ مِّنَ اللَّهِ﴾ أي: أرسله الله يدعو النَّاس إلىٰ الحقِّ، وأنزل عليه كتابًا يتلوه، ليُعلِّم النَّاس الحكمة ويزكِّيهم، ويخرجهم من الظُّلمات إلىٰ النُّور، ولهذا قال: ﴿يَتْلُو صُحُفًا مُّطَهَّرَةً﴾ أي: محفوظةً عن قربان

(1) "Those who disbelieve among the People of the Book" namely the Jews and Christians **"and among the polytheists"** of all other nations **"were not going to desist from disbelief"** and the misguidance that they were following. In other words, they would continue and persist in their misguidance, and the passage of time would only increase them in disbelief [or so they claimed] **"until there came to them clear proof"**.

(2) Then Allah explains what that clear proof is, as He says: **"a Messenger from Allah"** whom Allah sent to call the people to the truth, and revealed to him a Book that they might read, so that the people might learn wisdom, and so that he might purify them and lead them forth from the depths of darkness to the light. Hence, He says: **"reciting pure pages"** that are protected from the devils approaching them, and

which no one may touch except the purified, for they are the most sublime of words.

(3) Hence, Allah says: **"on which"** that is, on those pages **"there were texts of unerring soundness"**, that is, true stories and just commands that guide to truth and to the straight path.

Once this clear proof came to them, at that point the seeker of truth became distinct from the one who had no intention of seeking truth, and those who chose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who chose to live (by choosing faith) might do so after seeing clear evidence (8: 42).

(4-5) But if the People of the Book did not believe in this Messenger (3lt) ar,d submit to him, that was nothing new, because of their misguidance and stubbornness, for they did not separate and form sects and groups **"except after clear proof came to them"** that would require those who received it to be united. But because they are wicked and base people, that guidance only increased them in misguidance, and insight only increased them in blindness, even though all the Books came from the same source with the same religion.

In all laws they were enjoined only **"to worship Allah with sincere devotion to Him"** that is, in all their acts of worship, both outward and inward, to seek only the pleasure of Allah and to draw close to Him, **"being true in faith to Him alone"** and turning away from all religions that are contrary to the religion of pure monotheism.

Allah singles out prayer and zakah for mention, even though they are included in the words **"to worship Allah with sincere**

الشَّياطين، لا يمسُّها إلَّا المُطهَّرون؛ لأنَّها في أعلىٰ ما يكون من الكلام.

(٣) ولهذا قال عنها: ﴿فِيهَا﴾ أي: في تلك الصُّحف ﴿كُتُبٌ قَيِّمَةٌ﴾ أي: أخبارٌ صادقةٌ وأوامر عادلةٌ، تهدي إلىٰ الحقِّ وإلىٰ صراطٍ مستقيمٍ، فإذا جاءتهم هذه البيِّنة فحينئذٍ يتبيَّن طالب الحقِّ ممَّن ليس له مقصدٌ في طلبه، فيهلك من هلك عن بيِّنةٍ، ويحيا من حيَّ عن بينةٍ.

(٤-٥) وإذا لم يؤمن أهل الكتاب لهذا الرَّسول وينقادوا له فليس ذلك ببدعٍ من ضلالهم وعنادهم، فإنَّهم ما تفرَّقوا واختلفوا وصاروا أحزابًا ﴿إِلَّا مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَةُ﴾ الَّتي توجب لأهلها الاجتماع والاتِّفاق، ولكنَّهم لرداءتهم ونذالتهم لم يزدهم الهدىٰ إلَّا ضلالًا ولا البصيرة إلَّا عمًىٰ، مع أنَّ الكتب كلَّها جاءت بأصلٍ واحدٍ ودينٍ واحدٍ، فما أُمروا في سائر الشَّرائع إلَّا أن يعبدوا ﴿ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ﴾ أي: قاصدين بجميع عباداتهم الظَّاهرة والباطنة وجه الله وطلب الزلفىٰ لديه، ﴿حُنَفَآءَ﴾ أي: مُعرضين مائلين عن سائر الأديان المُخالفة لدين التَّوحيد.

وخصَّ الصَّلاة والزَّكاة بالذِّكر مع أنَّهما داخلان في قوله: ﴿لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ﴾ لفضلهما

وشـرفهما، وكونهما العبادتين اللَّتين من قام بهما قام بجميع شرائع الدِّين، ﴿ وَذَٰلِكَ ﴾ أي: التَّوحيد والإخلاص في الـدِّين هـو ﴿ دِينُ ٱلْقَيِّمَةِ ﴾ أي: الدِّين المستقيم المُوصل إلىٰ جنَّات النَّعيم، وما سواه فطرقٌ موصلةٌ إلىٰ الجحيم.

devotion to Him**", because of their special virtue and because they are the two acts of worship which, if anyone undertakes them, he will undertake all other religious duties. **"and that"** namely affirmation of the oneness of Allah and sincerity in religion **"is the true religion"** that is, the true religion which leads to the gardens of bliss, and all other religions are paths that lead to hell.

(٦) ثمَّ ذكر جزاء الكافرين بعدما جاءتهم البيِّنة فقال: ﴿ إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ ﴾ قد أحاط بهم عذابها، واشـتدَّ عليهم عقـابها، ﴿ خَٰلِدِينَ فِيهَآ ﴾ لا يُفتَّر عنهم العـذاب وهم فيها مبلسـون، ﴿ أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴾؛ لأنَّهم عرفوا الحقَّ وتركوه، وخسـروا الدُّنيا والآخرة.

(6) Then Allah mentions the requital of those who disbelieve after clear proof has come to them, as He says: **"Verily those who disbelieve among the People of the Book and among the polytheists will be in the fire of hell"** which will encompass them with its punishment, which will be severe indeed. **"to abide therein forever"**; the punishment will not be lightened for them, and they will be plunged into utter despair therein (43:75).
"It is they who are the worst of people" because they learned about the truth but they ignored it, so they became losers in this world and the hereafter.

(٧) ﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ﴾؛ لأنَّهم عبـدوا الله وعرفوه، وفـازوا بنعيم الدُّنيا والآخرة.

(7) "Verily those who believe and do righteous deeds - it is they who are the best of people" because they worshipped Allah and learned who He is, and they attained bliss in this world and the hereafter.

(٨) ﴿ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ ﴾ أي: جنَّات إقامةٍ لا ظعن فيها ولا رحيل، ولا طلب لغايةٍ فوقها، ﴿ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ﴾، فرضـي عنهم بما قاموا به من مَراضـيه، ورضـوا عنه بما أعدَّ لهم من أنواع الكرامـات وجزيـل المَثوبـات، ﴿ ذَٰلِكَ ﴾ الجزاء

(8) "Their reward with their Lord is gardens of perpetual abode" that is, gardens in which they will settle, and will never move on or depart from them, and they will never seek anything better than them, **"through which rivers flow, to abide therein forever and ever. Allah is pleased with them and they are pleased with Him"**. He is pleased with them because of what they did of deeds that earn His pleasure, and they are pleased with Him

الحســـن ﴿لِمَنْ خَشِيَ رَبَّهُۥ﴾ أي: لمن خـاف الله فأحجم عن معاصيه وقام بواجباته.

تمَّت بحمد لله.

because of what He has prepared for them of all kinds of honour and great reward.

"That" goodly reward **"is for those who fear their lord"** that is, it is for those who fear Allah and refrain from disobeying Him, and who do their duty towards Him.

[تفسير سورة إذا زلزلت وهي مدنيَّةٌ]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا ﴿١﴾ وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا ﴿٢﴾ وَقَالَ ٱلۡإِنسَٰنُ مَا لَهَا ﴿٣﴾ يَوۡمَئِذٖ تُحَدِّثُ أَخۡبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوۡحَىٰ لَهَا ﴿٥﴾ يَوۡمَئِذٖ يَصۡدُرُ ٱلنَّاسُ أَشۡتَاتٗا لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ ﴿٦﴾ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ﴿٧﴾ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ﴿٨﴾﴾.

(١-٢) يخبر تعالىٰ عمَّا يكون يوم القيامة، وأنَّ الأرض تتزلزل وترجف وترتجُّ حتَّىٰ يسقط ما عليها من بناءٍ ومَعْلَمٍ، فتندكُّ جبالها، وتُسوَّىٰ تلالُها، وتكون قاعًا صفصفًا لا عوج فيه ولا أمتًا، ﴿وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا﴾؛ أي: ما في بطنها من الأموات والكنوز.

(2-1) Here Allah (4g) speaks of what will happen on the Day of Resurrection, when the earth will be shaken and convulse to the extent that all that is on it of structures and mountains will collapse.

So the mountains will crumble and the hills will be flattened, and it will become a smooth, levelled plain, in which you will see no depression or elevation.

"and the earth brings forth its burdens" that is, what it contains of the dead and of treasures.

(٣) ﴿وَقَالَ ٱلۡإِنسَٰنُ﴾: إذا رأىٰ ما عراها من الأمر العظيم [مستعظمًا لذلك]: ﴿مَا لَهَا﴾؛ أي: أيُّ شيءٍ عرض لها؟!

(3) "and man says", expressing his shock when he sees what happened to it of immense changes: **"What is the matter with it?"** that is, what has happened to it?

(٤-٥) ﴿يَوۡمَئِذٖ تُحَدِّثُ﴾ الأرض ﴿أَخۡبَارَهَا﴾ أي: تشهد علىٰ العاملين بما عملوا علىٰ ظهرها من خيرٍ وشرٍّ؛ فإنَّ الأرض من جملة الشُّهود الَّذين يشهدون علىٰ العباد بأعمالهم، ذلك

(4-5) "On that day it" namely the earth **"will tell all its news"** that is, it will testify concerning people and what they did on its surface of good or evil. The earth will be among the witnesses who will testify concerning people's deeds.

﴿بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا﴾ أي: أمرها أن تخبر بما عمل عليها؛ فلا تعصي لأمره.

(٦) ﴿يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ﴾ من موقف القيامة [حين يقضي الله بينهم] ﴿أَشْتَاتًا﴾ أي: فرقًا متفاوتين، ﴿لِّيُرَوْا۟ أَعْمَٰلَهُمْ﴾؛ أي: ليريهم الله ما عملوا من السَّيِّئات والحسنات، ويريهم جزاءه موفرًا.

(٧-٨) ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ﴾، وهذا شاملٌ عامٌّ للخير والشَّرِّ كلِّه؛ لأنَّه إذا رأىٰ مثقال الذَّرَّة الَّتي هي أحقر الأشياء وجوزي عليها فما فوق ذلك من باب أولىٰ وأحرىٰ؛ كما قال تعالىٰ: ﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا﴾، ﴿وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا﴾، وهذا فيه التَّرغيب في فعل الخير ولو قليلًا، والتَّرهيب من فعل الشَّرِّ ولو حقيرًا.

And that will happen **"because your Lord will command it [to do so]"** that is, He will instruct it to speak of what was done on it, and it will not disobey His command.

(6) "On that day all people will proceed" from the place of standing, when Allah passes judgement among them, **"in scattered groups to be shown [the results of] their deeds"** that is, so that Allah may show them what they did of good and bad deeds, and will show them the appropriate requital thereof.

(8-7) "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it". This is general in meaning and includes all good and all evil, because when he sees the atom's weight, which is the most insignificant of things, and the requital thereof, then anything greater than that will surely be requited, as Allah The Almighty says elsewhere: "On the day when every soul will find itself faced with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil..." [3:30] and: "...They will find all they did recorded there..." [18:49].

This verse offers the strongest encouragement to do good, even if it is little, and the greatest deterrent against doing evil, even if it is minor.

[تفسير سورة العاديات وهي مكّيّة]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿وَٱلۡعَٰدِيَٰتِ ضَبۡحٗا ١ فَٱلۡمُورِيَٰتِ قَدۡحٗا ٢ فَٱلۡمُغِيرَٰتِ صُبۡحٗا ٣ فَأَثَرۡنَ بِهِۦ نَقۡعٗا ٤ فَوَسَطۡنَ بِهِۦ جَمۡعًا
٥ إِنَّ ٱلۡإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٞ ٦ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٞ ٧ وَإِنَّهُۥ لِحُبِّ ٱلۡخَيۡرِ لَشَدِيدٌ ٨ ۞
أَفَلَا يَعۡلَمُ إِذَا بُعۡثِرَ مَا فِي ٱلۡقُبُورِ ٩ وَحُصِّلَ مَا فِي ٱلصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمۡ يَوۡمَئِذٖ لَّخَبِيرُۢ ١١﴾.

(١) أقسم الله تبارك وتعالىٰ بالخيل لما فيها من آياتِه الباهرة ونعَمِه الظَّاهرة ما هو معلومٌ للخلق، وأقسم تعالىٰ بها في الحال الَّتي لا يشاركُها فيه غيرها من أنواع الحيوانات، فقال: ﴿وَٱلۡعَٰدِيَٰتِ ضَبۡحٗا﴾ أي: العاديات عدوًا بليغًا قويًّا يصدر عنه الضَّبحُ، وهو صوت نَفَسها في صدرها عند اشتداد عَدْوها.

(1) Here Allah The Almighty swears by horses, because of what there is in them of the dazzling signs of Allah and obvious blessings, as is well known to all people.
Allah (4s) swears by them in a situation in which no other animals have a share with them, as He says: **"By the horses galloping swiftly"** that is, running swiftly, with energy and vigour.

(٢) ﴿فَٱلۡمُورِيَٰتِ﴾ بحوافرهنَّ ما يطأنَ عليه من الأحجار ﴿قَدۡحٗا﴾ أي: تنقدح النَّار من صلابة حوافرهنَّ وقوَّتهنَّ إذا عَدَوْنَ.

(2) "striking sparks [with their hooves]" when they step on the rocks; they strike sparks of fire because of the solidness and strength of their hooves (or horseshoes) when they gallop.

(٣) ﴿فَٱلۡمُغِيرَٰتِ﴾ علىٰ الأعداء ﴿صُبۡحٗا﴾، وهذا أمرٌ أغلبيٌّ أنَّ الغارة تكون صباحًا.

(3) "raiding" the enemy **"at dawn"**; this is what usually happens: raids begin at dawn.

(٤-٥) ﴿فَأَثَرۡنَ بِهِۦ﴾ أي: بعدوهنَّ وغارتهنَّ، ﴿نَقۡعٗا﴾ أي: غبارًا، ﴿فَوَسَطۡنَ بِهِۦ﴾ أي: براكبهنَّ ﴿جَمۡعًا﴾ أي: توسَّطن به جموع الأعداء الَّذين أغار عليهم.

(4-5) "stirring up therewith" that is, with their galloping and raiding **"clouds of dust"**.
"making their way thereby" that is, by their riding **"into the midst of the enemy"** during their raids.

(٦) والمُقسَم عليه قوله: ﴿إِنَّ ٱلۡإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٞ﴾ أي: مَنوعٌ للخير الَّذي لله عليه، فطبيعة الإنسان وجِبلَّتُه أنَّ نفسه لا تسمح بما عليه من الحقوق فتؤدِّيها كاملةً موفرةً، بل طبيعتها الكسل والمنع لما عليها من الحقوق الماليَّة والبدنيَّة؛ إلَّا مَن هداه الله وخرج عن هذا الوصف إلىٰ وصف السَّماح بأداء الحقوق.

(6) What is attested to is the words: **"verily man is ungrateful to his Lord"** that is, he is reluctant to give what his Lord has commanded him to give (of charity and the like).

The nature and character of man is such that he is not inclined to give what he should of dues or to give it in full; rather his human inclination is to be reluctant and not to give dues that are required of him in financial and physical terms - except those whom Allah guides and causes them to change and become willing to pay their dues

(٧) ﴿وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٞ﴾ أي: إنَّ الإنسانَ علىٰ ما يعرفُ من نفسه من المنع والكَنَد لشاهدٌ بذلك لا يجحده ولا ينكره؛ لأنَّ ذلك أمرٌ بيِّنٌ واضحٌ، ويحتمل أنَّ الضمير عائدٌ إلىٰ الله تعالىٰ، أي: إنَّ العبد لربِّه لكنودٌ، والله شهيدٌ علىٰ ذلك؛ ففيه الوعيد والتَّهديد الشَّديد لـمَن هو لربِّه كنودٌ بأنَّ الله عليه شهيدٌ.

(7) "and he himself bears witness to that" that is, as man knows himself to be stingy and miserly, he bears witness to that and does not deny it, because it is something clear and obvious. It may be that the pronoun (he) refers to Allah; in other words, man is ungrateful to his Lord and Allah bears witness to that. In this there is a stem warning to the one who is ungrateful to his Lord, that Allah is indeed watching him.

(٨) ﴿وَإِنَّهُۥ﴾ أي: الإنسان ﴿لِحُبِّ ٱلۡخَيۡرِ﴾ أي: المال ﴿لَشَدِيدٌ﴾ أي: كثير الحبِّ للمال، وحبُّه لذلك هو الَّذي أوجب له ترك الحقوق الواجبة عليه، قَدَّمَ شهوة نفسه علىٰ رضا ربِّه، وكلُّ هذا لأنَّه قصر نظره علىٰ هذه الدَّار، وغفل عن الآخرة.

(8) "and verily, because of his love of wealth, he is stingy" that is, man loves wealth very much, and it is his love thereof that led him not to carry out the duties that he should, and to give precedence to his desire for wealth over the dues of his Lord. All of that is because he is short-sighted and limits his focus to this world, and is heedless of the hereafter.

(٩-١٠) ولهذا قال حاثًّا له علىٰ خوف يوم الوعيد: ﴿أَفَلَا يَعۡلَمُ﴾ أي: هلَّا يعلم هذا المُغترُّ ﴿إِذَا بُعۡثِرَ مَا فِي ٱلۡقُبُورِ﴾ أي: أخرج الله الأموات

(9-10) Therefore Allah says, urging man to fear the Day of Resurrection: **"Does he not know"** that is, why does this deluded one not know **"[what his punishment will be] when the contents of the graves are turned over?"** that is, when Allah brings

من قبورهم لحشرهم ونشورهم، ﴿وَحُصِّلَ مَا فِي ٱلصُّدُورِ﴾ أي: ظهر وبان ما فيها وما استتر في الصُّدور من كمائن الخير والشَّرِّ، فصار السِّرُّ علانيةً والباطن ظاهرًا، وبان علىٰ وجوه الخلق نتيجة أعمالهم.

forth the dead from their graves for the resurrection?

"and what is hidden in people's hearts is brought to light" that is, what is hidden in people's hearts, and what is concealed of good and evil, will be made known. Secrets will be disclosed and the outcome of people's deeds will become visible on their faces.

(١١) ﴿إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ﴾ أي: مطَّلعٌ علىٰ أعمالهم الظَّاهرة والباطنة، الخفيَّة والجليَّة، ومجازيهم عليها، وخصَّ خبرهم بذلك اليوم مع أنَّه خبيرٌ بهم كلَّ وقتٍ؛ لأنَّ المراد بهذا الجزاء علىٰ الأعمال النَّاشئ عن علم الله واطِّلاعه.

(11) "Verily their Lord, on that day, will be fully aware of them [and their deeds]" that is, He will know about all their deeds, both outward and inward, hidden and visible, and He will require them for them. Allah says that He will be aware of their deeds on that specific day, even though He is aware of them at all times, because here the context is one of checking and requital of deeds, which is based on Allah's knowledge and awareness of their actions.

[تفسير سورة القارعة وهي مكِّيَّة]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿ٱلْقَارِعَةُ ﴿١﴾ مَا ٱلْقَارِعَةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ﴿٥﴾ فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾ فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾ وَمَآ أَدْرَىٰكَ مَا هِيَهْ ﴿١٠﴾ نَارٌ حَامِيَةٌۢ ﴿١١﴾﴾.

(١-٣) ﴿ٱلْقَارِعَةُ﴾ من أسماء يوم القيامة، سُمِّيت بذلك لأنَّها تقرع النَّاس وتزعجهم بأهوالها، ولهذا عظَّم أمرها وفخَّمه بقوله:

(1-3) "TheCatastrophe" al-Qari'ah- is one of the names of the Day of Resurrection. It is so called because it will disturb (taqra ') and distress people with its horrors.

Hence Allah highlights how significant it is and emphasises its importance by saying: **"The Catastrophe! What is the**

﴿ٱلْقَارِعَةُ ۝١ مَا ٱلْقَارِعَةُ ۝٢ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ﴾.

Catastrophe? How could you know what the Catastrophe is".

(٤) ﴿يَوْمَ يَكُونُ ٱلنَّاسُ﴾ من شدَّة الفزع والهول ﴿كَٱلْفَرَاشِ ٱلْمَبْثُوثِ﴾ أي: كالجراد المنتشر الَّذي يموج بعضه في بعضٍ، والفراش هي الحيوانات الَّتي تكون في اللَّيل يموج بعضها ببعضٍ لا تدري أين توجَّه، فإذا أوقد لها نارٌ تهافتت إليها لضعف إدراكها، فهذه حال النَّاس أهل العقول.

(4) "[It will occur] on the day when people", because of the intensity of its hardship and horror **"will be like scattered moths"** that is, it will be as if they are moving in waves like locusts. Moths are creatures that move about at night, moving together in waves, not knowing where they are going, but if a fire is lit they rush towards it, because of their lack of understanding. This is the condition of humans, who are possessed of reason.

(٥) وأمَّا الجبال الصُّمُّ الصِّلابُ فتكون ﴿كَٱلْعِهْنِ ٱلْمَنفُوشِ﴾ أي: كالصُّوف المنفوش الَّذي بقي ضعيفًا جدًّا تطير به أدنى ريحٍ، قال تعالىٰ: ﴿وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ﴾، ثمَّ بعد ذلك تكون هباءً منثورًا، فتضمحلُّ ولا يبقىٰ منها شيءٌ يشاهَد، فحينئذٍ تُنْصَبُ الموازينُ وينقسم النَّاس قسمين: سعداء وأشقياء.

(5) As for the strong and solid mountains, they **"will be like tufts of dyed wool"** that is, they will be like tufts of wool that are flimsy and blow away with the slightest puff of wind. Allah The Almighty says: "**Now you see the mountains, thinking they are firmly fixed, but they are travelling ⌜just⌝ like clouds.**"[27:88].
Then after that, they will become scattered dust; they will disappear and nothing visible will be left of them. At that point the balance will be set up and the people will be divided into two groups, the blessed and the doomed.

(٦-٧) ﴿فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ﴾ أي: رجحت حسناتُه علىٰ سيِّئاته، ﴿فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ﴾ في جنَّات النَّعيم.

(6-7) "Then as for him whose good deeds weigh heavily in the balance'!" that is, his good deeds outweigh his bad deeds **"he will have a well-pleasing life"** in the gardens of bliss.

(٨-١١) ﴿وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ﴾ بأن لم تكنْ له حسناتٌ تقاوم سيِّئاته، ﴿فَأُمُّهُۥ هَاوِيَةٌ﴾ أي: مأواهُ ومسكنُه النَّارُ الَّتي من أسمائها

(8-11) "And as for him whose good deeds weigh lightly in the balance" because he does not have good deeds to outweigh his bad deeds, **"his abode will be the abyss"** that is, his abode and dwelling place will be hell, one of the names of which is the abyss.

الهاوية، تكون له بمنزلة الأمِّ الملازمة؛ كما قال تعالىٰ: ﴿إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾، وقيل: إنَّ معنىٰ ذلك: فأمُّ دماغه هاويةٌ في النَّار، أي: يُلقىٰ في النَّار علىٰ رأسه، ﴿وَمَآ أَدۡرَىٰكَ مَا هِيَهۡ﴾ وهذا تعظيمٌ لأمرها، ثمَّ فسَّرها بقوله: ﴿نَارٌ حَامِيَةُۢ﴾ أي: شديدةُ الحرارة، قد زادت حرارتها علىٰ حرارة نار الدُّنيا بسبعين ضعفًا، نستجير بالله منها.

"And how could you know what it is" This serves to emphasise the seriousness of the matter. Then Allah explains it by saying that it is **"a fire, blazing hot"** that is, it is intensely hot, for its heat is seventy times hotter than the fire of this world. We seek refuge with Allah from it.

[تفسير سورة ألهاكم التَّكاثر وهي مكِّيَّةٌ]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ ١ حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ ٢ كَلَّا سَوۡفَ تَعۡلَمُونَ ٣ ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُونَ ٤
كَلَّا لَوۡ تَعۡلَمُونَ عِلۡمَ ٱلۡيَقِينِ ٥ لَتَرَوُنَّ ٱلۡجَحِيمَ ٦ ثُمَّ لَتَرَوُنَّهَا عَيۡنَ ٱلۡيَقِينِ ٧ ثُمَّ
لَتُسۡـَٔلُنَّ يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ ٨﴾.

(١) يقول تعالىٰ موبِّخًا عباده عن اشتغالهم عمَّا خُلِقوا له من عبادته وحده لا شريك له ومعرفته والإنابة إليه وتقديم محبَّته علىٰ كلِّ شيءٍ: ﴿أَلۡهَىٰكُمُ﴾ عن ذلك المذكور ﴿ٱلتَّكَاثُرُ﴾ ولم يذكر المُتكاثَر به؛ ليشمل ذلك كلَّ ما يَتكاثَرُ به المتكاثرون ويفتخر به المفتخرون من التَّكاثر في الأموال والأولاد والأنصار والجُنود والخدم والجاه وغير ذلك

(1) Here Allah The Almighty says, rebuking His slaves for being distracted from that for which they were created of worshipping Him alone with no partner or associate, knowing Him and turning to Him, and giving precedence to love of Him over all other things:

"Competition for worldly gain distracts you" from what is mentioned above. What they compete in is not specified, so as to include everything that people compete to accumulate and boast about, such as accumulating wealth, children, supporters, troops, servants, status and other things that people usually compete with one another

مـــمَّا يُقصد منه مكاثرة كلٍّ واحدٍ للآخر، وليس المقصود منه وجه الله.

for, where the aim is not to sincerely seek the pleasure of Allah (Almighty).

(٢) فاســتمرَّت غفلتكم ولهوتكم وتشــاغلكم ﴿حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ﴾ فـانكشــف حينئذٍ لكم الغطاءُ، ولكنْ بعدَما تعذَّر عليكم استئنافه، ودلَّ قـولُـه: ﴿حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ﴾ أنَّ الـبرزخ دارٌ المقصــود منها النُّفوذ إلىٰ الدَّار الآخرة؛ لأنَّ الله ســمَّاهم زائرين ولم يســمِّهم مقيمين، فدلَّ ذلك علىٰ البعث والجزاء علىٰ الأعمال في دارٍ باقيةٍ غير فانيةٍ.

(2) Your heedlessness and distraction continue **"until you come to your graves"**, whereupon reality becomes clear to you, but that is after it has become impossible for you to rectify your situation.

The words **"until you come to your graves"** indicate that al-barzakh is something that people will pass through before reaching the realm of eternity, because the word translated here as **"come to"** literally means 'visit'; Allah describes them as visitors, not as settlers.

This points to the resurrection and requital for deeds, in an eternal realm that will never end.

(٣-٦) ولـهـذا تـوعَّـدهـم: ﴿كَلَّا سَوۡفَ تَعۡلَمُونَ ۝٣ ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُونَ ۝٤ كَلَّا لَوۡ تَعۡلَمُونَ عِلۡمَ ٱلۡيَقِينِ﴾ أي: لو تعلمون مـا أمـامكم علمًـا يصــلُ إلىٰ القلوب لما ألهاكم التَّكاثر، ولبادرتم إلىٰ الأعمـال الصَّـــالـحـة، ولكـن عـدم العلم الـحقيقيِّ صــيَّركم إلىٰ مـا تـرون، ﴿لَتَرَوُنَّ ٱلۡجَحِيمَ﴾ أي: لَترَاوُنَّ القيامة، فلَتَرَوُنَّ الجحيم الَّتي أعدَّها الله للكافرين.

(3-6) Hence He warns them by saying: **"Nay; you will come to know. Again, nay; you will come to know. Nay; if you knew for certain [the consequences of your actions, you would not act as you do"** that is, if you knew what lay ahead of you with knowledge that had an impact on your hearts, you would not be distracted by accumulation of worldly gain and you would hasten to do righteous deeds. But lack of certain knowledge has led you to where you are now.

"You will surely see the blazing fire" that is, you will come on the Day of Resurrection and you will surely see the blazing fire that Allah has prepared for the disbelievers.

(٧) ﴿ثُمَّ لَتَرَوُنَّهَا عَيۡنَ ٱلۡيَقِينِ﴾ أي: رؤيــةً بصــريَّةً؛ كما قال تعالىٰ: ﴿وَرَءَا ٱلۡمُجۡرِمُونَ ٱلنَّارَ﴾

(7) "Again, you will surely see it with absolute certainty" that is, with your own eyes, as Allah (Almighty) says elsewhere: "The evildoers will see the fire and will realise that they are bound to fall into it, and will find no escape from it." [18:53].

فَظَنُّوٓاْ أَنَّهُم مُّوَاقِعُوهَا وَلَمۡ يَجِدُواْ عَنۡهَا مَصۡرِفٗا ﴿٥٣﴾.

(٨) ﴿ثُمَّ لَتُسۡـَٔلُنَّ يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ﴾ الَّذي تنعَّمتم به في دار الدُّنيا؛ هل قمتم بشكره، وأدَّيتم حقَّ الله فيه، ولم تستعينوا به على معاصيه؛ فينعِّمكم نعيمًا أعلى منه وأفضل؟ أم اغتررتُم به، ولم تقوموا بشكره، بل ربَّما استعنتم به على المعاصي؛ فيعاقبكم على ذلك؟ قال تعالى: ﴿وَيَوۡمَ يُعۡرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ أَذۡهَبۡتُمۡ طَيِّبَٰتِكُمۡ فِي حَيَاتِكُمُ ٱلدُّنۡيَا وَٱسۡتَمۡتَعۡتُم بِهَا فَٱلۡيَوۡمَ تُجۡزَوۡنَ عَذَابَ ٱلۡهُونِ...﴾ الآية.

(8) "Then on that day you will surely be asked about worldly bounties" that you enjoyed in this world: did you give thanks for them and fulfil your duty to Allah concerning them, and not use them to disobey Him, so that He might grant you bounty that is greater and more sublime than them?

Or were you deceived by them and so you failed to give thanks for them, and perhaps you use them to disobey Allah? He will punish you for that, as He says elsewhere:

"On the day when those who disbelieved are brought before the fire, [it will be said to them]: You had your share of good things in the life of the [previous] world, and you had your fill of pleasure. Today you will be recompensed with a humiliating punishment, because you behaved arrogantly on earth without justification and because you acted rebelliously." [46:20].

[تفسير سورة والعصر وهي مكِّيَّةٌ]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿وَٱلۡعَصۡرِ ﴿١﴾ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ﴿٣﴾﴾.

(١-٣) أقسم تعالى بالعصر الَّذي هو اللَّيل والنَّهار، محلُّ أفعال العباد وأعمالهم؛ أنَّ كلَّ إنسانٍ خاسرٌ، والخاسر ضدُّ الرَّابح، والخسار مراتبُ متعدِّدةٌ متفاوتةٌ: قد يكون خسارًا مطلقًا

(1-3) Here Allah swears by Time, which is night and day, in which people's deeds take place, that every person is a loser, and loss is the opposite of success.

Loss is of various kinds:

It may be absolute loss, as in the case of one who loses in this world and the hereafter,

كحال من خسر الدُّنيا والآخرة وفاته النعيم واستحقَّ الجحيم، وقد يكون خاسرًا من بعض الوجوه دون بعضٍ، ولهذا عمَّم اللهُ الخسار لكلِّ إنسانٍ إلاَّ مَن اتَّصف بأربع صفاتٍ:

- الإيمان بما أمر الله بالإيمان به، ولا يكون الإيمان بدون العلم؛ فهو فرعٌ عنه لا يتمُّ إلَّا به.
- والعمل الصَّالح، وهذا شاملٌ لأفعال الخير كلِّها الظَّاهرة والباطنة، المتعلِّقة بحقوق الله وحقوق عباده، الواجبة والمستحبَّة.
- والتَّواصي بالحقِّ الَّذي هو الإيمان والعمل الصَّالح؛ أي: يوصي بعضُهم بعضًا بذلك ويحثُّه عليه ويرغِّبه فيه.
- والتَّواصي بالصَّبر علىٰ طاعة الله، وعن معصية الله، وعلىٰ أقدار الله المؤلمة، فبالأمرين الأوَّلين يكمِّل العبد نفسه، وبالأمرين الأخيرين يكمِّل غيره، وبتكميل الأمور الأربعة يكون العبد قد سلم من الخسار وفاز بالرِّبح العظيم.

who misses out on bliss and deserves hellfire.

Or he may be a loser in some ways but not others. Therefore, Allah describes everyone as a loser, except one who has the following four qualities:

Belief in that which Allah has commanded us to believe in, and belief and faith cannot be sound unless they are based on knowledge, for faith is something that stems from knowledge and cannot be perfect without it.

Righteous deeds, which include all good deeds, both outward and inward, having to do with duties towards Allah and towards His slaves, both obligatory and recommended.

Exhorting one another to hold fast to the truth and do righteous deeds. That is, they exhort one another, urge one another and encourage one another to do that.

Exhorting one another to be steadfast in obeying Allah, in refraining from disobedience towards Him, and in accepting the painful decrees of Allah.

By means of the first two one may perfect oneself, and by means of the last two one may help others to perfect themselves.

By perfecting all four things one will be safe from loss and will attain great success.

[تفسير سورة الهمزة وهي مكِّيَّة]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿وَيۡلٞ لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ ١ ٱلَّذِي جَمَعَ مَالٗا وَعَدَّدَهُۥ ٢ يَحۡسَبُ أَنَّ مَالَهُۥٓ أَخۡلَدَهُۥ ٣ كَلَّاۖ لَيُنۢبَذَنَّ فِي ٱلۡحُطَمَةِ ٤ وَمَآ أَدۡرَىٰكَ مَا ٱلۡحُطَمَةُ ٥ نَارُ ٱللَّهِ ٱلۡمُوقَدَةُ ٦ ٱلَّتِي تَطَّلِعُ عَلَى ٱلۡأَفۡـِٔدَةِ ٧ إِنَّهَا عَلَيۡهِم مُّؤۡصَدَةٞ ٨ فِي عَمَدٖ مُّمَدَّدَةِۭ ٩﴾.

(١) ﴿وَيۡلٞ﴾ أي: وعيدٌ ووبالٌ وشـــدَّة عذابٍ، ﴿لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ﴾ أي: الَّذي يهمز النَّاس بفعله ويلمزهم بقوله؛ فالهمَّاز: الَّذي يَعيبُ النَّاس ويطعَنُ عليهم بالإشارة والفعل، واللَّمَّاز: الَّذي يعيبهم بقوله.

(1) “Woe” this is a warning of bad consequences and severe punishment **“to every backbiter, fault-finder”** who criticises people by his actions and condemns them in his words. The word translated here as **“backbiter”** refers to one who speaks ill of people and criticises them by means of gestures and actions; the fault-finder is the one who criticises them in his words.

(٢) ومن صــفة هذا الهمَّازِ اللَّمَّاز أنَّه لا همَّ له سوىٰ جمع المال وتعديده والغبطة به، وليس له رغبةٌ في إنفاقه في طرق الخيرات وصــلة الأرحام ونحو ذلك.

(2) One of the characteristics of the backbiter and fault-finder is that he does not care about anything except accumulating wealth, counting it and exulting in it. He has no desire to spend it on good causes, upholding ties of kinship and the like.

(٣) ﴿يَحۡسَبُ﴾ بجهلـه ﴿أَنَّ مَالَهُۥٓ أَخۡلَدَهُۥ﴾ في الدُّنيا، فلذلك كان كدُّه وسعيه كلُّه في تنمية ماله، الَّذي يظنُّ أنَّه ينمِّي عمره، ولم يدر أنَّ البخل يقصــف الأعمار ويخرِّب الدِّيار، وأنَّ البرَّ يزيد في العمر.

(3) “thinking” in his ignorance **“that his wealth will make him live forever”** in this world. Therefore, all his efforts are focused on making his wealth grow, that he thinks will extend his life.

He does not realise that stinginess shortens life and leads to ruin, whereas generosity increases one’s lifespan.

(٤-٧) ﴿كَلَّاۖ لَيُنۢبَذَنَّ﴾ أي: لـيطـرحـنَّ ﴿فِي ٱلۡحُطَمَةِ ٤ وَمَآ أَدۡرَىٰكَ مَا ٱلۡحُطَمَةُ﴾: تعظيمٌ لها وتهويلٌ لشــأنها، ثمَّ فسَّــرها بقوله: ﴿نَارُ ٱللَّهِ

(4-7) “By no means! He will surely be flung” that is, thrown **“into the crushing fire, and how could you know what the crushing fire is?”** This highlights how serious and terrifying the matter is.

﴿ٱلۡمُوقَدَةُ﴾ الَّتي وقودها النَّاس والحجارة، ﴿ٱلَّتِي﴾ من شدَّتها ﴿تَطَّلِعُ عَلَى ٱلۡأَفۡـِٔدَةِ﴾ أي: تنفذ من الأجسام إلىٰ القلوب.

Then that is explained by saying: **"It is Allah's own kindled fire"** the fuel of which is men and stones, **"which"** because of its intensity **"will reach right into the hearts"** that is, it will penetrate deeply into the body and reach the heart.

(٨) ومع هذه الحرارة البليغة، هم محبوسون فيها، قد أيسوا من الخروج منها، ولهذا قال: ﴿إِنَّهَا عَلَيۡهِم مُّؤۡصَدَةٌ﴾ أي: مغلقة، ﴿فِي عَمَدٖ﴾ من خلف الأبواب، ﴿مُّمَدَّدَةِۭ﴾ لئلَّا يخرجوا منها؛ ﴿كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَا مِنۡ غَمٍّ أُعِيدُواْ فِيهَا﴾، نعوذ بالله من ذلك، ونسأله العفو والعافية.

(8) In addition to that intense heat, they will be detained and chained up, and will despair of ever emerging from it.
Hence Allah says: **"It will confine them behind doors barred with huge beams"** so that they will not be able to leave.
"...every time they want to escape from it, they will be driven back into it..." [32:20]. We seek refuge with Allah from that, and We ask Him for pardon and well-being.

[تفسير سورة الفيل وهي مكِّيَّة]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِأَصۡحَٰبِ ٱلۡفِيلِ ١ أَلَمۡ يَجۡعَلۡ كَيۡدَهُمۡ فِي تَضۡلِيلٖ ٢ وَأَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا
أَبَابِيلَ ٣ تَرۡمِيهِم بِحِجَارَةٖ مِّن سِجِّيلٖ ٤ فَجَعَلَهُمۡ كَعَصۡفٖ مَّأۡكُولِۭ ٥﴾.

(١-٥) أي: أما رأيتَ من قدرة الله وعظيم شأنه ورحمته بعباده وأدلَّة توحيده وصدق رسوله محمَّد ﷺ ما فعله اللهُ بأصحاب الفيل، الَّذين كادوا بيتَه الحرام، وأرادوا إخرابه؛ فتجهَّزوا لأجل ذلك، واستصحبوا معهم الفِيَلَةَ لهدمه، وجاؤوا بجمعٍ لا قِبَلَ للعرب به من الحبشة واليمن، فلمَّا انتهَوْا إلىٰ قرب مكَّة -ولم يكن بالعرب مدافعةٌ، وخرج أهل مكَّة من مكَّة

(1-5) hat is, have you not seen the might and power of Allah, His mercy towards His slaves, and the evidence for His oneness and the truthfulness of His Messenger Muhammad (peace and blessing be upon him), namely the way in which He dealt with the army of the elephant, who plotted against His Sacred House and wanted to destroy it?
They equipped themselves for that purpose, and brought with them an elephant to destroy it. They came with a huge army from Ethiopia and Yemen that the Arabs could not withstand.

خوفًا علىٰ أنفسهم منهم- أرسل الله عليهم طيرًا أبابيلَ أي: متفرِّقةً، تحمل أحجارًا محمَّاةً من سِجِّيلٍ، فرمتْهم بها، وتتبَّعَتْ قاصِيَهم ودانِيَهم، فخمدوا وهمدوا، وصاروا كعصفٍ مأكولٍ، وكفىٰ الله شرَّهم، وردَّ كيدهم في نحورهم، وقصَّتُهم معروفةٌ مشهورةٌ، وكانت تلك السَّنة الَّتي وُلِدَ فيها رسول الله ﷺ، فصارت من جملة إرهاصات دعوته وأدلَّة رسالته، فلله الحمد والشُّكر.

When they reached the vicinity of Makkah, having encountered no resistance from the Arabs and the people of Makkah fled the city, fearing for their lives, Allah sent against them birds in flocks - that is, in scattered groups, carrying heated stones of baked clay.
They pelted the army with those stones and struck them all, from the first to the last of them. They were turned into lifeless bodies and became like a crop devoured and trampled. Allah dealt with their evil and caused their plot to backfire, and their story is very well known.
That was the year in which the Messenger of Allah (peace and blessing be upon him) was born, and it became one of the portents and precursors of his mission. Praise and thanks be to Allah.

[تفسير سورة لإيلاف قريشٍ وهي مكِّيَّةٌ]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿لِإِيلَٰفِ قُرَيۡشٍ ١ إِۦلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَٱلصَّيۡفِ ٢ فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ ٣ ٱلَّذِيٓ أَطۡعَمَهُم مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ ٤﴾.

(١-٤) قال كثيرٌ من المفسِّرين: إنَّ الجارَّ والمجرور متعلِّقٌ بالسُّورة الَّتي قبلها؛ أي: فعلنا ما فعلنا بأصحاب الفيل لأجل قريشٍ وأمنهم واستقامة مصالحهم وانتظام رحلتهم في الشِّتاء لليمن وفي الصَّيف للشَّام لأجل التِّجارة والمكاسب، فأهلك الله من أرادهم بسوءٍ، وعظَّم أمر الحرم وأهله في قلوب العرب، حتَّىٰ احترموهم، ولم يعترضوا لهم في أيِّ سفرٍ أرادوا،

(1-4) Many of the commentators said that this is connected to the preceding soorah, and what is meant is: We did what We did to the army of the elephant for the sake of Quraysh, in order to keep them safe, guard their interests and secure their regular journeys, to Yemen in the winter and to Syria in the summer, for the purpose of trade and earning.
Allah destroyed those who intended ill towards them and increased respect for the Haram and its people in the hearts of the Arabs, so that they held them in high esteem

ولهذا أمرهم الله بالشُّكر، فقال: ﴿فَلْيَعْبُدُواْ رَبَّ هَٰذَا ٱلْبَيْتِ﴾ أي: ليوحِّدوه ويُخلِصوا له العبادة، ﴿ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ﴾ فرغدُ الرِّزق والأمن من الخوف من أكبر النِّعم الدُّنيويَّة الموجبة لشكر الله تعالىٰ، فلك اللَّهمَّ الحمد والشُّكر علىٰ نعمك الظَّاهرة والباطنة، وخصَّ الله الرُّبوبيَّة بالبيت لفضله وشرفه، وإلاَّ فهو ربُّ كلِّ شيءٍ.

and would not want to cause any harm to them during any journey they wanted to undertake.

Therefore, Allah commanded them to give thanks, saying: **"let them worship the Lord of this House"** that is, let them affirm His oneness and devote worship sincerely to Him alone.

"Who has fed them against hunger and has secured them against fear". Plentiful provision and security against fear are among the greatest of worldly blessings, that require gratitude to Allah The Almighty).

O Allah, to You be praise and thanks for Your blessings, both visible and invisible.

Allah specifically mentions that He is the Lord of the House, by way of honouring it; otherwise, He is the Lord of all things.

[تفسير سورة الماعون وهي مكِّيَّةٌ]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ
ٱلْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ
﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾﴾.

(١) يقول تعالىٰ ذامًّا لمن ترك حقوقه وحقوق عباده: ﴿أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ﴾ أي: بالبعث والجزاء، فلا يؤمن بما جاءت به الرُّسل.

(1) Here, Allah The Almighty criticises those who fail to fulfil their duties towards Him and towards His slaves. **"Have you seen the one who denies the Last Judgements"** that is, he denies the resurrection and the requital, so he does not believe in what the Messengers taught.

(2) “Such is the one who drives away the orphan” that is, he pushes him away with violence and harshness, and does not show compassion towards him, because of his hardheartedness and because he does not hope for any reward or fear any punishment

(3) “and does not urge others to feed the needy” so it is more likely that he will not feed any poor person himself.

(4-5) “So woe to those who pray” that is, those who pray regularly, but they **“are heedless regarding their prayer”** that is, they are negligent concerning it, and they do not pray on time or do the movements of the prayer properly.

This is because of their lack of concern about the command of Allah, for they neglect the prayer, which is the most important act of worship and the best of deeds that will bring one closer to Allah, and being heedless regarding the prayer is something for which a person deserves blame and criticism.

As for making mistakes in the prayer, this is not regarded as heedlessness, because it is something that happens to everyone, and even happened to the Prophet peace be upon him.

(6-7) Hence Allah describes these people as showing off, being hard hearted and lacking compassion, as He says: **“those who make a show of piety”** -they do good deeds in order to be seen by people.

“yet withhold small kindnesses” that is, they refuse to give things that will not cost the giver much, either by way of lending or giving, such as vessels, buckets, hammers and the like, which people usually lend or give away and are generous with.

(٢) ﴿ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلۡيَتِيمَ ﴾ أي: يدفعه بعنفٍ وشدَّةٍ ولا يرحمه؛ لقساوة قلبه، ولأنَّه لا يرجو ثوابًا ولا يخاف عقابًا.

(٣) ﴿ وَلَا يَحُضُّ ﴾ غيره ﴿عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ﴾، ومن باب أولىٰ أنَّه بنفسه لا يطعم المسكين.

(٤-٥) ﴿فَوَيۡلٌ لِّلۡمُصَلِّينَ ﴾ أي: الملتزمين لإقامة الصَّلاة ولكنَّهم ﴿عَن صَلَاتِهِمۡ سَاهُونَ ﴾ أي: مضيِّعون لها، تاركون لوقتها، مُخِلُّون بأركانها، وهذا لعدم اهتمامهم بأمر الله، حيث ضيَّعوا الصَّلاة الَّتي هي أهمُّ الطَّاعات، والسَّهو عن الصَّلاة هو الَّذي يستحقُّ صاحبه الذَّمَّ واللَّوم، وأمَّا السَّهو في الصَّلاة فهذا يقع من كلِّ أحدٍ، حتَّىٰ من النَّبيِّ ﷺ.

(٦-٧) ولهذا وصف الله هؤلاء بالرِّياء والقسوة وعدم الرَّحمة، فقال: ﴿ٱلَّذِينَ هُمۡ يُرَآءُونَ ﴾ أي: يعملون الأعمال لأجل رئاء النَّاس، ﴿ وَيَمۡنَعُونَ ٱلۡمَاعُونَ ﴾ أي: يمنعون إعطاء الشَّيء الَّذي لا يضرُّ إعطاؤه علىٰ وجه العارية أو الهبة؛ كالإناء والدَّلو والفأس ونحو ذلك ممَّا جرت

العادة ببذله والسَّماح به، فهؤلاء لشدَّة حرصهم يمنعون الماعون، فكيف بما هو أكثر منه؟!

But these people -because of their great stinginess- withhold small kindnesses, so how about anything that is more than that?

وفي هذه السُّورة الحثُّ علىٰ إطعام اليتيم والمساكين، والتَّحضيض علىٰ ذلك، ومراعاة الصَّلاة، والمحافظة عليها، وعلىٰ الإخلاص فيها، وفي سائر الأعمال، والحثُّ علىٰ فعل المعروف، وبذل الأمور الخفيفة كعارية الإناء والدَّلو والكتاب ونحو ذلك؛ لأنَّ الله ذمَّ من لم يفعل ذلك، والله سبحانه أعلم.

This soorah is urging people to show kindness towards orphans and the needy, and to encourage others to do likewise, to pay attention to the prayer and pray regularly, and to be sincere in one's prayer and in all one's deeds.

It also urges people to do acts of kindness by doing small things, such as lending vessels, buckets, books and the like, because Allah criticises those who do not do that. And Allah (is) knows best what is correct. Praise be to Allah, the Lord of the worlds.

[تفسير سورة الكوثر وهي مكِّيَّةٌ]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢ إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣﴾.

(١) يقول الله تعالىٰ لنبيِّه محمَّدٍ ﷺ ممتنًّا عليه: ﴿إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ﴾ أي: الخير الكثير والفضل الغزير، الَّذي من جملته ما يعطيه الله لنبيِّه ﷺ يوم القيامة من النَّهر الَّذي يُقال له: الكوثر، ومن الحوض طولُه شهرٌ وعرضُه شهرٌ، ماؤه أشدُّ بياضًا من اللَّبن، وأحلىٰ من العسل، آنيته عدد نجوم السَّماء في كثرتها واستنارتها، من شرب منه شربةً لم يظمأ بعدها أبدًا.

(1) Here Allah The Almighty says to His Prophet Muhammad (peace and blessing be upon him), reminding him of His favours to him: **"Verily We have granted you [O Muhammad] abundance [al-kawthar]"** that is, much goodness and great favours, among which is what Allah will grant to His Prophet (peace and blessing be upon him) on the Day of Resurrection of the river which is called al-Kawthar.

He will also grant him the Cistern (al-hawd), the length of which is a month's journey, as is its width; its water is whiter than milk and sweeter than honey, and its vessels are like the stars of the sky in their number and brightness. Whoever takes one sip from it will never ever thirst again.

(2) Having mentioned His favours to him, He commands him to give thanks for them, as He says: **"so pray to your Lord and offer your sacrifice to Him alone"** these two acts of worship are singled out for mention, because they are among the best and greatest acts of worship that bring one closer to Allah. In prayer one feels humility before Allah and shows it physically, for prayer demonstrates submission and servitude to Him.

In the case of sacrifice, one draws closer to Allah with the best quality of sacrificial animals that one possesses, giving wealth that one has a natural inclination to love and want to keep to oneself.

(٢) ولـمَّا ذكر مِنَّته عليه أمَرَهُ بشكرها، فقال: ﴿فَصَلِّ لِرَبِّكَ وَٱنْحَرْ﴾ خصَّ هاتين العبادتين بالذِّكر لأنَّهما أفضل العبادات وأجلُّ القربات، ولأنَّ الصلاة تتضمَّن الخضوع في القلب والجوارح لله، وتنقله في أنواع العبوديَّة، وفي النَّحر تقرُّبٌ إلىٰ الله بأفضل ما عند العبد من النَّحائر، وإخراجٌ للمال الَّذي جُبِلَت النُّفوس علىٰ محبَّته والشُّحِّ به.

(3) "Verily it is the one who hates you" that is, the one who despises you, criticises you and shows disrespect towards you **"who is cut off [from all goodness]"** for his deeds will cease and no one will remember him.

As for Muhammad (peace and blessing be upon him), he is the one who is perfect in the true sense of the word, who is to attain all that is possible of perfection in the case of a created being, such as high renown and large number of supporters and followers.

(٣) ﴿إِنَّ شَانِئَكَ﴾ أي: مبغضك وذامَّك ومتنقِّصك ﴿هُوَ ٱلْأَبْتَرُ﴾ أي: المقطوع من كلِّ خيرٍ، مقطوعُ العمل مقطوعُ الذِّكر، وأمَّا محمَّدٌ ﷺ فهو الكامل حقًّا، الَّذي له الكمال الممكن للمخلوق من رفع الذِّكر وكثرة الأنصار والأتباع ﷺ.

[تفسير سورة قل يا أيُّها الكافرون وهي مكِّيَّةٌ]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ﴿٦﴾﴾.

(1-6) That is, say to the disbelievers, openly proclaiming in plain language: **"I do not worship what you worship"** -this is a

(١-٦) أي: قل للكافرين معلنًا ومصرِّحًا: ﴿لَآ أَعْبُدُ مَا تَعْبُدُونَ﴾ أي: تبرأ ممَّا كانوا يعبدون من

دون الله ظاهرًا وباطنًا، ﴿وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ﴾ لعدم إخلاصكم في عبادتكم لله، فعبادتكم له المقترنةُ بالشِّـرك لا تُسمَّىٰ عبادةً، وكرَّر ذلك ليدلَّ الأوَّل علىٰ عدم وجود الفعل والثَّاني علىٰ أنَّ ذلك قد صار وصفًا لازمًا، ولهذا ميَّز بين الفريقين، وفصل بين الطَّائفتين، فقال: ﴿لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ﴾ كما قال تعالىٰ: ﴿قُلۡ كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ﴾، أنتم بريئون ممَّا أعمل وأنا بريءٌ ممَّا تعملون.

disavowal of what they used to worship besides Allah, both outwardly and inwardly. **"nor do you worship what I worship"** because of your lack of sincerity towards Allah in worshipping Him, for your worship of Him is accompanied by polytheism and cannot be called worship.

These ideas are repeated in this soorah: in the first instance (109:2-3) to negate any such action on the part of either group, and in the second instance (109:4-5) to confirm that it cannot happen and that this attitude is well-entrenched in both parties.

Then the following verse clearly distinguishes between the two groups:

"To you be your religion, and to me my religion". This is like the verses in which Allah says: "**Say: Everyone acts according to his own disposition..**" [17:84] - and: "**If they reject you, then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do**." [10:41]

[تفسير سورة النَّصر وهي مدنيَّةٌ]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ١ وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ٢ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ٣﴾.

(١-٣) في هذه السُّورة الكريمة بشارةٌ، وأمرٌ لرسوله عند حصولها، وإشارةٌ وتنبيهٌ علىٰ ما يترتَّب علىٰ ذلك، فالبشارةُ هي البشارة بنصر الله لرسوله، وفتحه مكَّة، ودخول النَّاس ﴿فِي دِينِ ٱللَّهِ أَفۡوَاجٗا﴾ بحيث يكون كثيرٌ منهم من أهله

(1-3) In this soorah there is glad tidings and an instruction to His Messenger (peace be upon him) for when those glad tidings come to pass, as well as a hint alerting him to what will result from that. The glad tidings foretold that Allah would grant His help to His Messenger (peace be upon him), enabling him to conquer Makkah, and that

وأنصـــاره بعد أن كانوا من أعدائه، وقد وقع هذا المبشَّر به.

the people would enter the religion of Allah in multitudes, so that many of them would become his people and his supporters, after having been his enemies. And what was foretold came to pass.

وأمَّا الأمر بعد حصـول النَّصـر والفتح؛ فأمر اللهُ رسـولَه أن يشـكره علىٰ ذلك ويسـبِّح بحمده ويستغفره.

With regard to the command after the divine help and victory came to pass, Allah commanded His Messenger (^§) to give thanks to his Lord for that, to glorify and praise Him, and to seek His forgiveness.

وأمَّا الإشـارة فإنَّ في ذلك إشـارتين: إشـارة أنَّ النَّصر يستمرُّ للدِّين ويزداد عند حصول التَّسبيح بحمد الله واسـتغفاره من رسـوله، فإنَّ هذا من الشُّكر، والله يقول: ﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾، وقد وُجِدَ ذلك في زمن الخلفاء الرَّاشـدين وبعدهم في هذه الأمَّة، لم يزل نصـر الله مسـتمرًّا حتَّىٰ وصل الإسلام إلىٰ ما لم يصل إليه دينٌ من الأديان، ودخل فيه من لم يدخل في غيره، حتَّىٰ حدث من الأمَّة من مخالفة أمر الله ما حدث، فابتُلوا بتفرُّق الكلمة وتشـتُّت الأمر، فحصـل ما حصـل، ومع هذا فلهذه الأمَّة وهذا الدِّين من رحمة الله ولطفه ما لا يخطر بالبال أو يدور في الخيال.

As for the hint, there were in fact two hints, the first of which was that divine support of this religion would continue and increase when His Messenger (-Up glorified and praised his Lord, and sought His forgiveness, for that is part of gratitude, as Allah says elsewhere:

"**...If you give thanks, I will surely give you more...**" [14:7]

And that indeed came to pass during the time of the Rightly- Guided Caliphs and afterwards. Divine help for this Ummah continued and Islam attained success unmatched by any other religion, until the Ummah's attitude changed and they began to behave contrary to Allah's commands. Then Allah inflicted upon them division and disunity, and there happened what happened.

Yet despite that, this Ummah and this religion continue to receive of the mercy and kindness of Allah that which never crossed anyone's mind and could scarcely be imagined.

وأمَّا الإشـارة الثَّانية فهي الإشـارة إلىٰ أنَّ أجلَ رسـول الله ﷺ قد قرب ودنا، ووجه ذلك أنَّ عمره عمرٌ فاضـلٌ، أقسـم الله به، وقد عُهِدَ أنَّ الأمور الفاضلة تُـختَم بالاستغفار كالصَّلاة

As for the second hint, it is a hint that the death of the Messenger of Allah (peace be upon him) was approaching. This may be explained by the fact that his life was a virtuous life, as Allah swore by it, and it is known that virtuous matters end with pleas for forgiveness, as in the case of the prayer, Hajj and so on.

والحجِّ وغير ذلك، فأمر الله لرسوله بالحمد والاستغفار في هذه الحال إشارةٌ إلىٰ أنَّ أجله قد انتهىٰ، فلْيستعدَّ ويتهيَّأ للقاء ربِّه ويختم عمره بأفضل ما يجده صلوات الله وسلامه عليه، فكان ﷺ يتأوَّل القرآن ويقول ذلك في صلاته، يكثر أن يقول في ركوعه وسجوده: «**سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي**».

So, Allah's command to His Messenger (peace be upon him) to praise Him and seek His forgiveness in this situation was a hint that his life was coming to an end, so let him prepare and get ready to meet his Lord, and end his life with the best deeds that he could do - blessings and peace of Allah be upon him.

He complied with the Qur'anic injunction and started to say that in his prayer. He would often say in his bowing and prostration: «**Glory and praise be to you, O Allah; O Allah, forgive me.**» (Bukhari and Muslim)

[تفسير سورة تبَّت وهي مكِّيَّة]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ ﴿٥﴾﴾.

أبو لهبٍ هو عمُّ النَّبيِّ ﷺ، وكان شديد العداوة والأذيَّة له، فلا فيه دينٌ له، ولا حميَّةٌ للقرابة، قبَّحه الله، فذمَّه الله بهذا الذَّمِّ العظيم الَّذي هو خزيٌ عليه إلىٰ يوم القيامة، فقال:

Abu Lahab was the paternal uncle of the Prophet (peace be upon him); he was extremely hostile and tried his utmost to harm the Prophet (peace be upon him), for he had no fear of Allah or respect for ties of kinship. May Allah curse him. Allah criticised him in these harsh terms, which are a source of disgrace for him until the Day of Resurrection. Allah says:

(١) ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾ أي: خسرت يداه وشقي، ﴿وَتَبَّ﴾ فلم يربح.

(1) "May the hands of Abu Lahab perish" that is, may he be wretched and doomed **"and may he perish"** and never prosper.

(٢) ﴿ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ﴾ الَّذي كان عنده فأطغاه، ولا ما ﴿كَسَبَ﴾ فلم يردَّ عنه شيئًا من عذاب الله إذ نزل به.

(2) "Neither his wealth" that he has with him and that caused him to transgress **"nor his gains will avail him"**; none of that could ward off any of the punishment of Allah from him when it befalls him.

(٣-٥) ﴿ سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ﴾ أي: ستحيط به النَّار من كلِّ جانبٍ، هو ﴿وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ﴾ وكانت أيضًا شديدة الأذيَّة لرسول الله ﷺ، تتعاون هي وزوجها على الإثم والعدوان، وتلقي الشَّرَّ، وتسعى غاية ما تقدر عليه في أذيَّة الرَّسول ﷺ، وتجمع على ظهرها الأوزار بمنزلة من يجمع حطبًا، قد أعدَّ له في عنقه حبلًا ﴿مِّن مَّسَدِۭ﴾ أي: من ليفٍ، أو أنَّها تحمل في النَّار الحطب على زوجها متقلِّدةً في عنقها حبلًا من مسدٍ.

(3-5) "He will bum in a blazing fire" that is, fire will surround him on all sides, him and **"his wife, the carrier of firewood"**. She also tried her utmost to harm the Messenger of Allah (peace be upon him). She and her husband cooperated in sin and transgression, as she planned for evil and tried her hardest to cause harm to the Messenger (peace be upon him). She carried on her back burdens of sin like one who gathers firewood and prepares a rope **"of palm fibres"** on his neck to carry it.
It may be that what is meant is that in hell she will carry fuel for her husband's punishment, wearing around her neck a rope of palm fibres.

وعلى كلٍّ؛ ففي هذه السُّورة آيةٌ باهرةٌ من آيات الله، فإنَّ الله أنزل هذه السُّورة وأبو لهبٍ وامرأته لم يهلكا، وأخبر أنَّهما سيعذَّبان في النَّار ولا بدَّ، ومن لازم ذلك أنَّهما لا يُسلمان، فوقع كما أخبر عالم الغيب والشَّهادة.

Whatever the case, this soorah is one of the amazing signs of Allah, for Allah revealed this soorah when Abu Lahab and his wife had not yet died, and stated that they would inevitably be punished in the fire, which implied that they would not become Muslim. And events unfolded as foretold by the Knower of the unseen and the seen.

[تفسير سورة الإخلاص وهي مكِّيَّةٌ]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤﴾.

(١) أي: ﴿قُلۡ﴾ قولًا جازمًا به معتقدًا له عارفًا بمعناه: ﴿هُوَ ٱللَّهُ أَحَدٌ﴾ أي: قد انحصرت فيه الأحديَّة، فهو الأحد المنفرد بالكمال، الَّذي له الأسماء الحسنىٰ والصِّفات الكاملة العليا والأفعال المقدَّسة، الَّذي لا نظير له ولا مثيل.

(1) "Say" with certain faith, believing in it and understanding its meaning: **"He, Allah, is One"** that is, He is the One and unique, to Whom alone belongs utmost perfection; to Him belong the most beautiful names and perfect, sublime attributes, and His deeds are far above any shortcomings; He has no counterpart and no equal.

(٢) ﴿ٱللَّهُ ٱلصَّمَدُ﴾ أي: المقصود في جميع الحوائج، فأهل العالم العلويِّ والسُّفليِّ مفتقرون إليه غاية الافتقار، يسألونَه حوائجَهم، ويرغَبون إليه في مهمَّاتهم؛ لأنَّه الكامل في أوصافه، العليم الَّذي قد كمل في علمه، الحليم الَّذي قد كمل في حلمه، الرَّحيم الَّذي كمل في رحمته، الَّذي وسعت رحمتُه كلَّ شيءٍ... وهكذا سائر أوصافه.

(2) "Allah, Who is sought by all" to meet all needs. The inhabitants of both the upper and lower realms are in the utmost need of Him; they ask Him for what they need and turn to Him regarding that which concerns them, because He is the only One Who is perfect in His attributes, the All-Knowing Who is perfect in His knowledge, the Forbearing Who is perfect in His forbearance, the Most Merciful Who is perfect in His mercy, Whose mercy encompasses all things... and so on with all His attributes.

(٣) ومن كماله أنَّه ﴿لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ﴾ لكمال غناه.

(3) In His perfection, **"He begets not nor was He begotten"** because He is completely independent of means,

(٤) ﴿وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ﴾ لا في أسمائه، ولا في صفاته، ولا في أفعاله، تبارك وتعالىٰ.

(4) "and there is none comparable to Him" either in His names, attributes or deeds -blessed and exalted be He.

فهذه السُّورة مشتملةٌ علىٰ توحيد الأسماء والصِّفات.

This soorah refers to the oneness of the divine names and attributes (tawheed al-asma'was-sifdt).

[تفسير سورة الفلق وهي مكِّيَّة]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ١ مِن شَرِّ مَا خَلَقَ ٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣ وَمِن شَرِّ
ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥﴾.

(١) أي: ﴿قُلۡ﴾ متعوِّذًا: ﴿أَعُوذُ﴾ أي: ألجأ وألوذُ وأعتصمُ، ﴿بِرَبِّ ٱلۡفَلَقِ﴾ أي: فالق الحبِّ والنَّوى، وفالق الإصباح.

(1) "Say: I seek refuge" that is, 1turn to and seek protection **"with the Lord of the rising dawn"** that is, the One Who causes dawn to break

(٢) ﴿مِن شَرِّ مَا خَلَقَ﴾ وهذا يشمل جميع ما خلق الله من إنسٍ وجنٍّ وحيواناتٍ؛ فيُستعاذ بخالقها من الشَّرِّ الَّذي فيها.

(2) "from the harm [and mischief] of what He has created". This includes all those whom Allah has created, humans, jinn and animals; one must seek refuge with their Creator from any harm or mischief that there may be in them.

(٣) ثمَّ خصَّ بعدما عمَّ فقال: ﴿وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾ أي: من شرِّ مايكون في اللَّيل حين يغشىٰ النَّاسَ، وتنتشر فيه كثيرٌ من الأرواح الشِّرِّيرة والحيوانات المؤذية.

(3) Then He describes in specific terms what He has mentioned in general terms, as He says: **"from harm [and mischief] in the night when darkness grows intense"** that is, from the harm and evil of what may happen in the night, when the darkness of night covers the earth and many evil spirits and harmful animals move about.

(٤) ﴿وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ﴾ أي: ومن شرِّ السَّواحر اللَّاتي يَسْتَعِنَّ علىٰ سحرهنَّ بالنَّفْثِ في العقد الَّتي يَعْقِدْنَها علىٰ السِّحر.

(4) "from the harm [and mischief] of those who blow upon knots" that is, from the harm and mischief of witches who perform their witchcraft by blowing on knots that they tie for the purpose of casting spells.

(٥) ﴿وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ والحاسدُ هو الَّذي يحبُّ زوال النِّعمة عن المحسود، فيسعىٰ في زوالها بما يقدر عليه من الأسباب، فاحتيج

(5) "and from the harm [and mischief] of the envier when he envies". The envier is the one who would like the blessing to be taken away from the one whom he envies, so he strives to cause it to be taken away by whatever means he can.

إلىٰ الاستعاذة بالله من شرِّه وإبطال كيده، ويدخل في الحاسد العائنُ؛ لأنَّه لا تصدر العين إلَّا من حاسدٍ شرِّيرِ الطَّبع خبيث النَّفس.

Therefore, there is a need to seek refuge with Allah from his harm and mischief, and to foil his plan.
The word translated here as {envier} also includes the one who puts the evil eye on others, because the evil eye only emanates from an envier who is evil in nature.

فهذه السُّورة تضمَّنت الاستعاذة من جميع أنواع الشُّرور عمومًا وخصوصًا، ودلَّت علىٰ أنَّ السِّحر له حقيقةٌ يُخشىٰ من ضرره ويُستعاذ بالله منه ومن أهله.

This soorah refers to seeking refuge with Allah from all kinds of evil and harm in both general and specific terms.
It indicates that magic or witchcraft is something real, the harm of which is to be feared, so one should seek refuge with Allah from it and from those who practice it.

[تفسير سورة النَّاس وهي مدنيَّةٌ]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَٰهِ النَّاسِ ﴿٣﴾ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾.

(١-٦) وهذه السُّورة مشتملةٌ علىٰ الاستعاذة بربِّ النَّاس ومالكهم وإلههم من الشَّيطان، الَّذي هو أصل الشُّرور كلِّها ومادَّتها، الَّذي من فتنته وشرِّه أنَّه ﴿يُوَسْوِسُ فِي صُدُورِ النَّاسِ﴾؛ فيحسِّن لهم الشَّرَّ، ويريهم إيَّاه في صورةٍ حسنةٍ، وينشِّط إرادتهم لفعله، ويثبِّطهم عن الخير، ويريهم إيَّاه في صورةٍ غير صورته، وهو دائمًا بهذه الحال، يوسوس ثمَّ يخنِسُ، أي: يتأخَّر عن الوسوسة إذا ذكر العبد ربَّه واستعان به علىٰ دفعه، فينبغي له أن يستعين ويستعيذ ويعتصم بربوبيَّة الله للنَّاس كلِّهم، وأنَّ الخلق كلَّهم

(1-6) This soorah refers to seeking refuge with the Lord and God of humankind from the Shaytan who is the source and cause of all evil. In his efforts to tempt people and do evil, he whispers into their hearts, making evil fair-seeming to them and showing it to them in a good image, motivating them to do it.
And he makes goodness ill-seeming to them, tries to put them off it, and presents a false image of it to them.
This is how he always is, whispering and withdrawing; he retreats when a person remembers his Lord and seeks His help to ward him off.
So, the individual should seek help, seek refuge and seek protection in the Lordship of Allah over all people, for He is the Lord

داخلون تحت الرُّبوبيَّة والملك، فكلُّ دابَّةٍ هو آخذٌ بناصيتها، وبألوهيَّته الَّتي خلقهم لأجلها، فلا تتمُّ لهم إلَّا بدفع شرِّ عدوِّهم الَّذي يريد أن يقتَطِعَهم عنها ويحول بينهم وبينها، ويريد أن يجعلهم من حزبِه؛ لِيكونوا من أصحاب السَّعير، والوسواس كما يكون من الجنِّ يكون من الإنس، ولهذا قال: ﴿مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ﴾.

of all people and all people come under His Lordship and Sovereignty, and He holds the forelock of every living being. And he should seek help, seek refuge and seek protection in the divinity of Allah, by worshipping Him, which is the purpose for which He has created them, and this purpose cannot be fulfilled except by warding off the evil of their enemy, who wants to cut them off and prevent them from worshipping Allah, and wants to make them among his party so that they will become inhabitants of the blazing fire.

Waswds (devilish whispers) may be caused by the jinn or by humans, hence Allah says: **"from among the jinn and humankind"**.

والحمد لله ربِّ العالمين أوَّلًا وآخرًا وظاهرًا وباطنًا، ونسأله تعالىٰ أن يتمَّ نعمته، وأن يعفو عنَّا ذنوبنا الَّتي حالت بيننا وبين كثيرٍ من بركاته، وخطايا وشهواتٍ ذهبت بقلوبنا عن تدبُّر آياته، ونرجوه ونأمل منه أن لا يحرمنا خير ما عنده بشرِّ ما عندنا؛ فإنَّه لا ييأس من روح الله إلَّا القوم الكافرون، ولا يقنط من رحمته إلَّا الضَّالُّون، وصلَّىٰ الله وسلَّم علىٰ رسوله محمَّدٍ وعلىٰ آله وصحبه أجمعين، صلاةً وسلامًا دائمين متواصلين أبد الأوقات، والحمد لله الَّذي بنعمته تتمُّ الصَّالحات.

Praise be to Allah, the Lord of the worlds, first and last, outwardly and inwardly. We ask Allah The Almighty to perfect His blessing and to forgive sins of ours that form a barrier between us and many of His blessings, and to forgive our errors and desires that have distracted us from reflecting upon His signs and revelations.

We hope that He will not deprive us of the goodness of that which is with Him because of our bad deeds, for no one despairs of the mercy of Allah except people who are given to disbelief and who have gone astray.

May Allah send blessings and peace upon His Messenger Muhammad (^g) and upon all his family and Companions, blessings and peace that are constant and ongoing at all times. Praise be to Allah,

by Whose blessings righteous deeds are attained.

الكتاب الثَّاني:

«الأربعون في مباني الإسلام وقواعد الأحكام»

المشهور بـ: «الأربعون النَّوويَّة»

للعلَّامة:

أبي زكريَّا يحيى بن شرفٍ الحزاميِّ النَّوويِّ رَحِمَهُ اللَّهُ

اسم المترجم:	....	....	Translated by:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

المقدِّمة / Introduction

الْحَمْدُ لله رَبِّ الْعَالَمِينَ، قَيُّوم السَّمٰوَاتِ وَالْأَرَضِينَ، مُدَبِّرِ الْخَلَائِقِ أَجْمَعِينَ، بَاعِثِ الرُّسُلِ -صَلَوَاتُهُ وَسَلَامُهُ عَلَيْهِمْ- إِلَىٰ الْمُكَلَّفِينَ؛ لِهِدَايَتِهِمْ وَبَيَانِ شَرَائِعِ الدِّينِ، بِالدَّلَائِلِ الْقَطْعِيَّةِ وَوَاضِحَاتِ الْبَرَاهِينِ، أَحْمَدُهُ عَلَىٰ جَمِيعِ نِعَمِهِ، وَأَسْأَلُهُ الْمَزِيدَ مِنْ فَضْلِهِ وَكَرَمِهِ.

Praise is [due] to Allah, Lord of the worlds, Sustainer of the heavens and the earths, director of all created beings, sender of messengers, may Allah's praises and peace be upon them all, to responsible beings in order to guide them and clarify the ways of religion by means of decisive evidences and clear proofs. I praise Hi for all His favors and ask Him for an excess of His bounty and generosity.

وَأَشْهَدُ أَلَّا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْوَاحِدُ الْقَهَّارُ، الْكَرِيمُ الْغَفَّارُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَحَبِيبُهُ وَخَلِيلُهُ، أَفْضَلُ الْمَخْلُوقِينَ، الْمُكَرَّمُ بِالْقُرْآنِ الْعَزِيزِ، الْمُعْجِزَةِ الْمُسْتَمِرَّةِ عَلَىٰ تَعَاقُبِ السِّنِينَ، وَبِالسُّنَنِ الْمُسْتَنِيرَةِ لِلْمُسْتَرْشِدِينَ، الْمَخْصُوصُ بِجَوَامِعِ الْكَلِمِ وَسَمَاحَةِ الدِّينِ، صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِ وَعَلَىٰ سَائِرِ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَآلِ كُلٍّ وَسَائِرِ الصَّالِحِينَ.

I testify that there is no deity but Allah alone, there being no associate with Him – the One, the Prevailing, the Generous, the Perpetual Forgiver. And I testify that our master Muḥammad is His servant and messenger; His beloved and His pure friend; the best of creatures; the one honored through the mighty Qur'ān, the continuing miracle over the succession of years; and through sunnahs that enlighten those seeking right guidance; distinguished for comprehensive speech and ease in religion. May the blessings and peace of Allah be upon him and upon all the prophets and messengers, their families and all righteous people.

أَمَّا بَعْدُ؛ فَقَدْ رُوِّينَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَعَبْدِ اللهِ بْنِ مَسْعُودٍ، وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي الدَّرْدَاءِ، وَابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، وَأَنَسِ بْنِ مَالِكٍ، وَأَبِي

To proceed – it has been related to us from `Ali bin Abī Ṭālib, `Abdullāh bin Mas'ūd, Mu'ādh bin Jabal, Abūd-Dardā', Ibn `Umar, Ibn 'Abbās, Anas bin Mālik, Abū Hurayrah and Abū Sa`eed al-Khudri (may Allah be pleased with them) through numerous chains with varied narrations that

هُرَيْرَةَ، وَأَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ= مِنْ طُرُقٍ كَثِيرَاتٍ بِرِوَايَاتٍ مُتَنَوِّعَاتٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ حَفِظَ عَلَىٰ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا بَعَثَهُ اللهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ**»، وَفِي رِوَايَةٍ: «**بَعَثَهُ اللهُ فَقِيهًا عَالِمًا**»، وَفِي رِوَايَةِ أَبِي الدَّرْدَاءِ: «**وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا**»، وَفِي رِوَايَةِ ابْنِ مَسْعُودٍ: «**قِيلَ لَهُ: ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ**»، وَفِي رِوَايَةِ ابْنِ عُمَرَ: «**كُتِبَ فِي زُمْرَةِ الْعُلَمَاءِ، وَحُشِرَ فِي زُمْرَةِ الشُّهَدَاءِ**».

the Messenger of Allah (ﷺ) said, "Whoever preserves for my nation forty ḥadīths concerning its religion – Allah will resurrect him on the Day of Resurrection among the jurists and scholars." In one narration it says, "...Allah will resurrect him as a jurist and scholar," and in that of Abūd-Dardā’, "...I will be for him, on the Day of Resurrection, an intercessor and a witness." In the narration of Ibn Mas‘ūd it says, "...he will be told, 'Enter by any of the doors of Paradise you wish,'" and in that of Ibn `Umar, "...he will be registered among the scholars and resurrected among the martyrs."

وَاتَّفَقَ الْحُفَّاظُ عَلَىٰ أَنَّهُ حَدِيثٌ ضَعِيفٌ؛ وَإِنْ كَثُرَتْ طُرُقُهُ.

But ḥadīth scholars have agreed that it is a weak ḥadīth despite its many narrations.

وَقَدْ صَنَّفَ الْعُلَمَاءُ رَضِيَ اللهُ عَنْهُمْ فِي هَٰذَا الْبَابِ مَا لَا يُحْصَىٰ مِنَ الْمُصَنَّفَاتِ، فَأَوَّلُ مَنْ عَلِمْتُهُ صَنَّفَ فِيهِ عَبْدُ اللهِ بْنُ الْمُبَارِكِ، ثُمَّ مُحَمَّدُ بْنُ أَسْلَمَ الطُّوسِيُّ الْعَالِمُ الرَّبَّانِيُّ، ثُمَّ الْحَسَنُ بْنُ سُفْيَانَ النَّسَوِيُّ، وَأَبُو بَكْرٍ الآجُرِّيُّ، وَأَبُو بَكْرٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَصْفَهَانِيُّ، وَالدَّارَقُطْنِيُّ، وَالْحَاكِمُ، وَأَبُو نُعَيْمٍ، وَأَبُو عَبْدِ الرَّحْمَٰنِ السُّلَمِيُّ، وَأَبُو سَعْدٍ الْمَالِينِيُّ، وَأَبُو عُثْمَانَ الصَّابُونِيُّ، وَعَبْدُ اللهِ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ، وَأَبُو بَكْرٍ الْبَيْهَقِيُّ.. وَخَلَائِقُ لَا يُحْصَوْنَ مِنَ الْمُتَقَدِّمِينَ وَالْمُتَأَخِّرِينَ.

The scholars have compiled within this context countless collections. The first one I have known to do so was `Abdullāh bin al-Mubārak and then Ibn Aslam at-Tūsi, the nurturing scholar; then al-Ḥasan bin Sufyān an-Nasā’i, Abū Bakr al-Ajurri, Abū Bakr Muḥammad bin Ibrāheem al-Asfahāni, ad-Daraqutni, al-Ḥākim, Abū Nu`aym, Abū `Abdur-Raḥmān as-Sulami, Abū Sa‘eed al-Malīni, Abū ‘Uthmān as-Sabūni, `Abdullāh bin Muḥammad al-Anṣāri, Abū Bakr al-Bayhaqi and innumerable others from among both previous and later ones.

And I have made istikhārah to Allah the exalted concerning the collecting of forty ḥadīthsfollowing the example of those well-known imams and preservers of Islam.

وَقَدْ اسْتَخَرْتُ اللهَ تَعَالَىٰ فِي جَمْعِ أَرْبَعِينَ حَدِيثًا اقْتِدَاءً بِهَؤُلَاءِ الْأَئِمَّةِ الْأَعْلَامِ وَحُفَّاظِ الْإِسْلَامِ.

وَقَدْ اتَّفَقَ الْعُلَمَاءُ عَلَىٰ جَوَازِ الْعَمَلِ بِالْحَدِيثِ الضَّعِيفِ فِي فَضَائِلِ الْأَعْمَالِ، وَمَعَ هَٰذَا فَلَيْسَ اعْتِمَادِي عَلَىٰ هَٰذَا الْحَدِيثِ؛ بَلْ عَلَىٰ قَوْلِهِ ﷺ فِي الْأَحَادِيثِ الصَّحِيحَةِ: «**لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ**»، وَقَوْلُهُ ﷺ: «**نَضَّرَ اللهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاهَا فَأَدَّاهَا كَمَا سَمِعَهَا**».

For the scholars have agreed upon the permissibility of acting on a weak ḥadīth in regard to virtuous deeds. But in spite of this, my reliance is not upon that ḥadīth but rather on his ﷺ statement among the authentic hadiths: "Let the one present among you convey to the absent" and his saying: "May Allah make radiant [the face of] a person who heard my statement and grasped it and passed it on as he heard it."

ثُمَّ مِنَ الْعُلَمَاءِ مَنْ جَمَعَ الْأَرْبَعِينَ فِي أُصُولِ الدِّينِ، وَبَعْضُهُمْ فِي الْفُرُوعِ، وَبَعْضُهُمْ فِي الْجِهَادِ، وَبَعْضُهُمْ فِي الزُّهْدِ، وَبَعْضُهُمْ فِي الْآدَابِ، وَبَعْضُهُمْ فِي الْخُطَبِ، وَكُلُّهَا مَقَاصِدُ صَالِحَةٌ رَضِيَ اللهُ عَنْ قَاصِدِيهَا.

Then there were some scholars who collected forty [ḥadīths] on the fundamentals of the religion, while others [did so] on the derived matters, others on jihād, others on asceticism, others on conduct, others on speeches. And all of them are sound objectives, may Allah be pleased with those who intended them.

وَقَدْ رَأَيْتُ جَمْعَ أَرْبَعِينَ أَهَمَّ مِنْ هَٰذَا كُلِّهِ، وَهِيَ أَرْبَعُونَ حَدِيثًا مُشْتَمِلَةٌ عَلَىٰ جَمِيعِ ذَلِكَ، وَكُلُّ حَدِيثٍ مِنْهَا قَاعِدَةٌ عَظِيمَةٌ مِنْ قَوَاعِدِ الدِّينِ، قَدْ وَصَفَهُ الْعُلَمَاءُ بِأَنَّ مَدَارَ الْإِسْلَامِ عَلَيْهِ، أَوْ هُوَ نِصْفُ الْإِسْلَامِ أَوْ ثُلُثُهُ أَوْ نَحْوِ ذَلِكَ.

But I have considered collecting forty more important than all of those, and they would be forty ḥadīths inclusive of all that, and each ḥadīth would be a great precept from those of the religion – one that scholars had described as having Islam revolve around it or half of Islam or a third of it and the like.

ثُمَّ أَلْتَزِمُ فِي هَٰذِهِ «الْأَرْبَعِينَ» أَنْ تَكُونَ صَحِيحَةً، وَمُعْظَمُهَا فِي صَحِيحَي الْبُخَارِيِّ وَمُسْلِمٍ، وَأَذْكُرُهَا مَحْذُوفَةَ الْأَسَانِيدِ؛ لِيَسْهُلَ حِفْظُهَا وَيَعُمَّ

Furthermore, I would commit myself, regarding these forty, to their being authentic, and most of them are [found] within the two Ṣaḥeeḥs of al-Bukhāri and Muslim. I cite them with the chains of narration removed in order to make their memorization easy and their benefit widespread, in-sha-Allah ta`ālā. I then them

الِانْتِفَاعُ بِهَا إِنْ شَاءَ اللهُ تَعَالَىٰ، ثُمَّ أُتْبِعُهَا بِبَابٍ فِي ضَبْطِ خَفِيِّ أَلْفَاظِهَا.

up with a section defining their more obscure wordings.

وَيَنْبَغِي لِكُلِّ رَاغِبٍ فِي الْآخِرَةِ أَنْ يَعْرِفَ هَـٰذِهِ الْأَحَادِيثَ؛ لِـمَا اشْتَمَلَتْ عَلَيْهِ مِنَ الْـمُهِمَّاتِ، وَاحْتَوَتْ عَلَيْهِ مِنَ التَّنْبِيهِ عَلَىٰ جَمِيعِ الطَّاعَاتِ، وَذَلِكَ ظَاهِرٌ لِمَنْ تَدَبَّرَهُ.

Everyone desiring the Hereafter ought to know these ḥadīths for what they contain of important information and because they alert one to all acts of obedience [to Allah], which is clear to whoever reflects upon it.

وَعَلَىٰ اللهِ الْكَرِيمِ اعْتِمَادِي، وَإِلَيْهِ تَفْوِيضِي وَاسْتِنَادِي، وَلَهُ الْـحَمْدُ وَالنِّعْمَةُ، وَبِهِ التَّوْفِيقُ وَالْعِصْمَةُ.

Upon Allah is my dependence, and upon Him is my relegation and support. To Him belongs [all] praise and favor, and from Him is [all] success and protection.

الحديث الأوَّل

Hadeeth One: Actions are but by Intentions

عَنْ أَمِيرِ الْـمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْـخَطَّابِ رَضِيَ اللهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَىٰ اللهِ وَرَسُولِهِ؛ فَهِجْرَتُهُ إِلَىٰ اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَىٰ دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَنْكِحُهَا؛ فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ**».

On the authority of Ameer ul-Mu'mineen (the Commander of the Faithful), Aboo Hafs `Umar ibn al-Khattaab radiAllaahu anhu, who said: I heard the Messenger of Allaah sallAllaahu alayhi wa sallam say: **"Actions are but by intentions and every man shall have only that which he intended. Thus he whose migration (Hijrah to Madeenah from Makkah) was for Allaah and His Messenger, his migration was for Allaah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated."**

رَوَاهُ إِمَامَا الْـمُحَدِّثِينَ أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْـمُغِيرَةِ بْنِ بَرْدِزْبَهْ الْبُخَارِيُّ الْـجُعْفِيُّ، وَأَبُو الْـحُسَيْنِ مُسْلِمُ بْنُ الْـحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ فِي

It is related by the two Imaams of the scholars of Hadeeth, Aboo `Abdillaah Muhammad ibn Ismaa`eel ibn Ibraheem ibn al-Mugheera ibn Bardizbah al-Bukhaaree and Aboo-l-Husain Muslim ibn al-Hajjaaj ibn Muslim al-Qushairee an-Naisaabooree, in their two Saheehs, which are the soundest

«صَـحِيحَيْهِمَا» اللَّـذَيْنِ هُمَا أَصَـحّ الْكُتُـبِ الْـمُصَنَّفَةِ.

of compiled books [i.e. the most truthful books after the Book of Allaah, since the Qur'aan is not 'compiled'].

الحديث الثَّاني

Hadeeth Two: An Explanation of Islaam, Eemaan and Ihsaan

عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ أَيْضًـا؛ قَالَ: بَيْنَمَا نَحْنُ جُلوسٌ عِنْدَ رَسُـولِ اللهِ ﷺ ذَاتَ يَوْمٍ؛ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْـرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّـفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ؛ فَأَسْـنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ.

وَقَالَ: يا مُحَمَّدُ؛ أَخْبِرْنِي عَنِ الْإِسْـلَامِ؛ فَقَالَ رَسُـولُ اللهِ ﷺ: «**الْإِسْـلَامُ: أَنْ تَشْـهَدَ أَلَّا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُـولُ اللهِ، وَتُقِيمَ الصَّـلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا**»، قَالَ: صَدَقْتَ؛ فَعَجِبْنَا لَهُ: يَسْأَلُهُ ويُصَدِّقُهُ!

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: «**أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُـلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ**»، قَالَ: صَدَقْتَ.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَـانِ، قَالَ: «**أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**».

Also on the authority of `Umar (radi Allaahu 'anhu), who said:

One day while we were sitting with the Messenger of Allaah (sallAllaahu alayhi wa sallam) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journey were to be seen on him and none of us knew him. He walked up and sat down in front of the Prophet (sallAllaahu alayhi wa sallam), with his knees touching against the Prophet's (sallAllaahu alayhi wa sallam) and placing the palms of his hands on his thighs he said: “O Muhammad, tell me about Islaam.”

The Messenger of Allaah (sallAllaahu alayhi wa sallam) said:

“Islaam is to testify that there is no deity worthy of worship but Allaah and Muhammad is the Messenger of Allaah, to perform prayers, to give zakaah, to fast in Ramadaan, and to make the pilgrimage to the House if you are able to do so.”

He said: “You have spoken rightly”

We were amazed at him asking him and saying that he had spoken rightly

He (the man) said: “Tell me about Eemaan.”

He (the Prophet, sallAllaahu alayhi wa sallam) said: **“It is to believe in Allaah, His Angels, His Books, His Messengers, and the Last Day, and to believe in divine destiny (qadar), both the good and the evil of it”.**

He said: “You have spoken rightly.”

He (the man) said: “Then tell me about Ihsaan.”

He (the Prophet, sallAllaahu alayhi wa sallam) said: **“It is to worship Allaah as**

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ».

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: «أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ».

ثُمَّ انْطَلَقَ. فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: «يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

رَوَاهُ مُسْلِمٌ.

though you see Him, and if you do not see Him, then (knowing that) truly He sees you."

He said: "Then tell me about the Hour."

He said: **"The one questioned about it knows no better than the questioner."**

He said: "Then tell me about its signs."

He said: **"That the slave-girl will give birth to her mistress, and that you will see barefooted, naked destitute shepherds competing in constructing lofty buildings."**

He said: then he (the man) left, and I stayed for a time. Then he (the Prophet, sallAllaahu alayhi wa sallam) said: **"O `Umar, do you know who the questioner was?"** I said: "Allaah and His Messenger know best." He said: **"It was Jibreel, who came to teach you your religion."**

It was related by Muslim.

الحديث الثَّالث

Hadeeth Three: The Pillars of Islaam

وَعَنْ أَبِي عَبْدِ الرَّحْمَٰنِ عَبْدِ اللهِ بْنِ عُمَرَ [بْنِ الخَطَّابِ] رَضِيَ اللهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَلَّا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عبْدُه ورسُوله، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On the authority of Aboo `Abd ir-Rahmaan `Abdullaah, the son of `Umar ibn al-Khattab radiAllaahu 'anhumaa, who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say:

"Islaam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, establishing the salaah (prayer), paying the zakaah (obligatory charity), making the Hajj (pilgrimage) to the House, and fasting in Ramadaan".

Collected by al-Bukhaari and Muslim

الحديث الرَّابع

Hadeeth Four: Deeds are by their Final Actions

عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ؛ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ

On the authority of Aboo `Abd ir-Rahmaan `Abdullaah ibn Mas`ood (radiAllaahu anhu), who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) and he is the Truthful and the Believed, narrated to us:

أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ الْـمَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَمْ سَعِيدٌ، فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ؛ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْـجَنَّةِ، حَتَّىٰ مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْـجَنَّةِ، فَيَدْخُلُهَا».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

"Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a nutfah (a drop), then he becomes an 'alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e. whether or not he will enter Paradise).

By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it. And verily one of you performs the actions of the people of the Hellfire, until there is but an arm's length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it".

Collected by al-Bukhaari and Muslim

الحديث الخامس

Hadeeth Five: Rejection of Evil Deeds and Innovations

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللهِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَـٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»، وَقَدْ عَلَّقَهَا الْبُخَارِيُّ.

On the authority of the Mother of the Faithful, Umm `Abdillaah `Aaishah (radi Allaahu 'anhaa) , who said: The Messenger of Allaah (sallAllaau alayhi wa sallam) said:

"He who innovates something in this matter of ours [i.e. Islaam] that is not of it will have it rejected".

Collected by al-Bukhaari and Muslim

In one version by Muslim it reads:

"He who does an act which we have not commanded, will have it rejected".

الحديث السَّادس

Hadeeth Six: The Halaal is Clear and the Haraam is Clear

عَنْ أَبِي عَبْدِ اللهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيِّنٌ، وإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ، لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَىٰ الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ؛ كَالرَّاعِي يَرْعَىٰ حَوْلَ الحِمَىٰ، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًىٰ، أَلَا وَإِنَّ حِمَىٰ اللهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On the authority of Aboo `Abdillaah an-Nu`maan the son of Basheer (radiAllaahu 'anhumaa), who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say:

"That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allaah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart".

Collected by al-Bukhaari and Muslim

الحديث السَّابع

Hadeeth Seven: The Religion is Naseehah (Sincere Advice)

عَنْ أَبِي رُقَيَّةَ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللهُ عَنْهُ؛ قَالَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ»، قُلْنَا: لِمَنْ يَا رَسُولَ اللهِ؟ قَالَ: «للهِ، وَلِكِتَابِهِ، وَلِرَسولِهِ، وَلأَئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ».

رَوَاهُ مُسْلِمٌ.

On the authority of Abu Ruqayya Tameem ibn Aus ad-Daaree (radi Allaahu anhu) that the Prophet (sallAllaahu alayhi wa sallam) said:

"The Deen (religion) is naseehah (advice/sincerity)"

We said "To whom?"

He said: **"To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk".**

Collected by Muslim

Hadeeth Eight: Sanctity of a Muslim	الحديث الثَّامن
On the authority of the son of 'Umar (radi Allaahu 'anhumaa) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"I have been ordered to fight against the people until they testify that there is none worthy of Worship except Allaah and that Muhammad is the Messenger of Allaah, and until they establish the Salaah and pay the Zakaah. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islaam, and their Reckoning will be with Allaah".**	عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّىٰ يَشْهَدُوا أَلَّا إِلَٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَٰلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللهِ تَعَالَىٰ»**.
Collected by Bukhaaree and Muslim	رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth Nine: Obligations are according to Ability	الحديث التَّاسع
On the authority of Abu Hurairah 'Abd-ur-Rahmaan ibn Sakhr (radiAllaahu 'anhu) who said: I heard the Messenger of Allaah (sallAllaahu alayi wa sallam) say: **"What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you".**	عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَٰنِ بْنِ صَخْرٍ الدَّوْسِيِّ رَضِيَ اللهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ [فَأْتُوا] مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ، وَاخْتِلَافُهُمْ عَلَىٰ أَنْبِيَائِهِمْ»**.
Related by al-Bukhaaree and Muslim	رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth Ten: Restricting oneself to the Pleasant Halaal	الحديث العاشر
On the authority of Abu Hurairah (radiAllaahu 'anhu) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"Allaah the Almighty is Good and accepts only that which is good. And**	عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ اللهَ تَعَالَىٰ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَىٰ:**

﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًا﴾ [المؤمنون:٥١]، وقال: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ﴾[البقرة:١٧٢].

ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ؛ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟».

رَوَاهُ مُسْلِمٌ.

verily Allaah has commanded the Believers to do that which He has commanded the Messengers. So the Almighty has said:

"O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (legal) foods], and perform righteous deeds." [23:51]

and the Almighty has said:
"O you who believe! Eat of the lawful things that We have provided you" [2:172]

Then he mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!", while his food is Haraam (unlawful), his drink is Haraam, his clothing is Haraam, and he has been nourished with Haraam, so how can [his supplication] be answered ?!"
Narrated by Muslim.

الحديث الحادي عشر

Hadeeth Eleven: Being Cautious of the Doubtful

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللهِ ﷺ وَرَيْحَانَتِهِ رضي الله عنهما؛ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللهِ ﷺ: «**دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ**».

رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

On the authority of Abu Muhammad al-Hasan ibn 'Alee ibn Abee Taalib (radiAllaahu 'anhumaa), the grandson of the Messenger of Allaah (sallAllaahu alayhi wa sallam), and the one much loved by him, who said: I memorised from the Messenger of Allaah (sallAllaahu alayhi wa sallam): **"Leave that which makes you doubt for that which does not make you doubt."**

It was related by at-Tirmidhee and an-Nasaa'ee, with at-Tirmidhee saying that it was a good and sound hadith (Hasan Saheeh).

Hadeeth Twelve: Leaving that which does not concern a Muslim

الحديث الثَّاني عشر

On the authority of Abu Hurairah (radiAllaahu 'anhu) who said: the Messenger of Allaah (sallAllaahu alayhi wa sallam) said:
"Part of the perfection of one's Islaam is his leaving that which does not concern him."

A Hasan (Good) Hadeeth which was related by at-Tirmidhee and others in this fashion.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ؛ قَالَ رَسُولُ اللهِ ﷺ: «**مِنْ حُسْنِ إِسْلَامِ الْـمَرْءِ: تَرْكُهُ مَا لَا يَعْنِيهِ**».

حَدِيثٌ حَسَنٌ رَوَاهُ التِّرْمِذِي وَغَيْرُهُ هَكَذَا.

Hadeeth Thirteen: Loves for his Brother that which he Loves for Himself

الحديث الثَّالث عشر

On the authority of Abu Hamzah Anas bin Maalik (radiAllaahu anhu) - the servant of the Messenger of Allaah (sallAllaahu alayhi wa sallam) - that the Prophet (sallAllaahu alayhi wa sallam) said :
"None of you [truly] believes until he loves for his brother that which he loves for himself."

It was related by al-Bukhaaree and Muslim

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ -خَادِمِ رَسُولِ اللهِ ﷺ- عَنِ النَّبِيِّ ﷺ قَالَ: «**لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ**».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth Fourteen: The Prohibition of the Blood of a Muslim and the Reasons for Shedding it

الحديث الرَّابع عشر

On the authority of Ibn Mas'ood (radiAllaahu anhu) who said : The Messenger of Allaah (sallAllaahu 'alayhi wa sallam) said :
"It is not permissible to spill the blood of a Muslim except in three [instances] : the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community."

It was related by al-Bukhaaree and Muslim

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَىٰ ثَلَاثٍ: الثَّيِّبِ الزَّانِي، وَالنَّفْسِ بِالنَّفْسِ، وَالتَّارِكِ لِدِينِهِ الْـمُفَارِقِ لِلْجَمَاعَةِ**».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

الحديث الخامس عشر

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ: فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ: فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ: فَلْيُكْرِمْ ضَيْفَهُ».

رَوَاهُ الْبُخَارِيّ وَمُسْلِمٌ.

Hadeeth Fifteen: Islaamic Manners

On the authority of Abu Hurairah (radiAllaahu anhu) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"Let him who believes in Allaah and the Last Day speak good, or keep silent; and let him who believes in Allaah and the Last Day be generous to his neighbour; and let him who believes in Allaah and the Last Day be generous to his guest."**

It was related by al-Bukhaaree and Muslim.

الحديث السَّادس عشر

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قَالَ: «لَا تَغْضَبْ»، فَرَدَّدَ مِرَارًا، قَالَ: «لَا تَغْضَبْ».

رَوَاهُ الْبُخَارِيُّ.

Hadeeth Sixteen: The Forbiddance of Anger

On the authority of Abu Hurairah (radiAllaahu anhu)

That a man said to the Prophet (sal Allaahu alayhi wa sallam): "Counsel me", so he (sallAllaahu alayhi wa sallam) said: **"Do not become angry."**

The man repeated [his request for counsel] several times, and he (sallAllaahu alayhi wa sallam) said: **"Do not become angry."**

It was related by al-Bukhaaree and Muslim.

الحديث السَّابع عشر

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ؛ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ؛ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ؛ فَلْيُرِحْ ذَبِيحَتَهُ».

رَوَاهُ مُسْلِمٌ.

Hadeeth Seventeen: The Command to Slaughter and Kill in the Best Manner

On the authority of Abu Ya'laa Shaddaad bin Aws (radiAllaahu anhu), that the Messenger of Allaah sallAllaahu alayhi wa sallam said:

"Verily Allaah has prescribed Ihsaan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

It was related by Muslim

Hadeeth Eighteen: Good Character

On the authority of Abu Dharr Jundub ibn Junaadah, and Abu 'Abd-ir-Rahmaan Mu'aadh bin Jabal (radiAllaahu anhumaa) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said:

"Have Taqwaa (Fear) of Allaah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people."

It was related by at-Tirmidhee, who said it was a Hasan (Good) Hadeeth, and in some copies it is stated to be a Hasan Saheeh Hadeeth.

الحديث الثَّامن عشر

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُـولِ اللهِ ﷺ؛ قَالَ: **«اتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»**.

رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: (حَدِيثٌ حَسَنٌ)، وَفِي بَعْضِ النُّسَخِ: (حَسَنٌ صَحِيحٌ).

Hadeeth Nineteen: Be mindful of Allaah and He will protect you.

On the authority of Abu 'Abbaas 'Abdillaah bin 'Abbaas (radiAllaahu anhumaa) who said: One day I was behind the Prophet (sallAllaahu alayhi wa sallam) [riding on the same mount] and he said:

"O young man, I shall teach you some words [of advice]: Be Mindful of Allaah and Allaah will protect you. Be Mindful of Allaah and you will find Him in front of you. If you ask, then ask Allaah [alone]; and if you seek help, then seek help from Allaah [alone]. And know that if the Nation were to gather together to benefit you with anything, they would not benefit you except with what Allaah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allaah had already prescribed against you. The Pens have been lifted and the Pages have dried."

It was related by at-Tirmidhee, who said it was a Good and Sound Hadeeth. Another narration, other than that of Tirmidhee, reads:

الحديث التَّاسع عشر

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: **«يَا غُلَامُ؛ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَإِنِ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلاَّ بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ»**.

رَوَاهُ التِّرْمِذِي، وَقَالَ: (حَدِيثٌ حَسَنٌ صَحِيحٌ).

وَفِي رِوَايَةِ غَيْرِ التِّرْمِذِي: **«احْفَظِ اللهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي**

الشِّـــدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِـيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْـرَ مَعَ الصَّبْرِ، وَأَنَّ الفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

"Be Mindful of Allaah, and you will find Him in front of you. Recognise and Acknowledge Allaah in times of ease and prosperity, and He will Remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that Victory comes with Patience, Relief with Affliction, and Hardship with Ease."

الحديث العشرون

Hadeeth Twenty: Modesty is from Eemaan

وَعَنْ أَبِي مَسْـعُودٍ عُقْبَةَ بْنِ عَمْرٍ الأَنْصَـــارِيِّ البَدْرِيِّ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُـولُ اللهِ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْـتَحِ فَاصْنَعْ مَا شِئْتَ».

رَوَاهُ الْبَخَارِيُّ.

On the authority of Abu Mas'ood 'Uqbah bin 'Amr al-Ansaaree al-Badree (radiAllaahu anhu) who said : The Messenger of Allaah (sallAllaahu alayhi wa sallam) said :

"Verily, from what was learnt by the people from the speech of the Earliest Prophecy is: If you feel no shame, then do as you wish."

It was related by al-Bukhaaree.

الحديث الحادي والعشرون

Hadeeth Twenty One : Say 'I believe in Allaah' and then be Steadfast

عَنْ أَبِي عَمْرٍو -وَقِيلَ: أَبِي عَمْرَةَ- سُـفْيَانَ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا رَسُـولَ اللهِ، قُلْ لِي فِي الإِسْلَامِ قَوْلًا، لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ. قَالَ: «قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ».

رَوَاهُ مُسْلِمٌ.

On the authority of Aboo 'Amr - and he is also called Aboo 'Amrah - Sufyaan bin Abdillaah ath-Thaqafee (radiAllaahu anhu) who said:

I said: "O Messenger of Allaah, tell me something about al-Islaam which I can ask of no one but you."

He said: **"Say: I believe in Allaah - and then be Steadfast".**

It was related by Muslim.

Hadeeth Twenty Two: Confinement to the Obligatory Deeds is Sufficient to be entered into Paradise

الحديث الثَّاني والعشرون

On the authority of Abu 'Abdillaah Jaabir bin 'Abdillaah al-Ansaaree (radiAllaahu anhumaa) that:

A man questioned the Messenger of Allaah (sallAllaahu alayhi wa sallam) and said : "Do you think that if I perform the obligatory Prayers, fast in Ramadaan, treat as lawful that which is Halaal, and treat as forbidden that which is Haraam, and do not increase upon that [in voluntary good deeds], then shall I enter Paradise ?"

He (sallAllaahu alayhi wa sallam) replied: **"Yes".**

It was related by Muslim.

The meaning of "forbidden that which is Haraam" is: avoided it.

The meaning of "treat as lawful that which is Halaal" is: do it believing it to be Halaal.

عَنْ أَبِي عَبْدِ اللهِ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا: أَأَدْخُلُ الجنَّةَ؟ قَالَ: «**نَعَمْ**».

رَوَاهُ مُسْلِمٌ.

وَمَعْنَى (حَرَّمْتُ الْحَرَامَ) اجْتَنَبْتُهُ.

وَمَعْنَى (أَحْلَلْتُ الْحَلَالَ) فَعَلْتُهُ مُعْتَقِدًا حِلَّهُ.

Hadeeth Twenty Three: Hastening to do Good

الحديث الثَّالث والعشرون

On the authority of Abu Maalik al-Haarith bin al-Haarith al-Ash'aree (radiAllaahu anhu) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said :

"Purity is half of Eemaan (Faith). 'al-Hamdu lillaah' [Praise be to Allaah] fills the scales, and 'subhaanAllaah' [How far is Allaah from every imperfection] and 'al-Hamdu lillaah' fill that which is between heaven and earth. And the Salaah (Prayer) is a Light, and charity is a Proof, and Patience is Illumination, and the Qur'aan is a Proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin."

It was related by Muslim.

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ للهِ تَمْلَأُ المِيزَانَ، وَسُبْحَانَ اللهِ وَالْحَمْدُ للهِ تَمْلَآنِ - أَوْ: تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو؛ فَبَائِعٌ نَفْسَهُ، فَمُعْتِقُهَا، أَوْ مُوبِقُهَا**».

رَوَاهُ مُسْلِمٌ.

Hadeeth Twenty Four: The Forbiddence of Oppression

الحديث الرَّابع والعشرون

On the authority of Abu Dharr al-Ghifaaree (radiAllaahu anhu) from the Prophet (sallAllaahu alayhi wa sallam) from his Lord ('azza wa jall) that He said :

"O My servants ! I have forbidden dhulm (oppression) for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you.

O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.

O My servants, you will not attain harming Me so as to harm me, and you will not attain benefitting Me so as to benefit Me. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota.

O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any indivdual amongst you, then this would not decrease My Kingdom an iota.

وَعَنْ أَبِي ذَرٍّ الغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيمَا رَوَىٰ عَنْ رَبِّهِ عَزَّ وَجَلَّ؛ أَنَّهُ قَالَ: «يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَىٰ نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا.

يَا عِبَادِي؛ كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ؛ فَاسْتَهْدُونِي أَهْدِكُمْ.

يَا عِبَادِي؛ كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ؛ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ.

يَا عِبَادِي؛ كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ؛ فَاسْتَكْسُونِي أَكْسُكُمْ.

يَا عِبَادِي؛ إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ.

يَا عِبَادِي؛ إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي.

يَا عِبَادِي؛ لَوْ أَنَّ أَوَّلَكُمْ، وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَىٰ أَتْقَىٰ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ؛ مَا زَادَ ذَٰلِكَ فِي مُلْكِي شَيْئًا.

O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the Ocean when a needle is dipped into it.

O My servants, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allaah, and he who finds other than that, let him blame no one but himself."

It was related by Muslim.

يَا عِبَادِي؛ لَوْ أَنَّ أَوَّلَكُمْ، وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَىٰ أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا.

يَا عِبَادِي؛ لَوْ أَنَّ أَوَّلَكُمْ، وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ؛ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي، إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ.

يَا عِبَادِي؛ إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا؛ فَمَنْ وَجَدَ خَيْرًا؛ فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ؛ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ».

رَوَاهُ مُسْلِمٌ.

Hadeeth Twenty Five: The Affluent have made off with the Rewards

الحديث الخامس والعشرون

Also on the authority of Abu Dharr (radiAllaahu anhu) that some people from amongst the Companions of the Messenger of Allaah (sallAllaahu alayhi wa sallam) said to the Prophet (sallAllaahu alayhi wa sallam) :
"O Messenger of Allaah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth."

He (sallAllaahu alayhi wa sallam) said :
"Has not Allaah made things for you to give in charity ? Truly every tasbeehah [saying: subhaan Allaah] is a charity, and every takbeerah [saying: Allaahu akbar] is a charity, and every tahmeedah [saying: al-hamdu lillaah] is a charity, and every tahleelah [saying: laa ilaaha

عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ -أَيْضًا-: أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللهِ؛ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِم! قَالَ: «أَوَلَيْسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَّدَّقُونَ؟! إِنَّ لَكُمْ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٌ بِالمعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ».

illaa Allaah] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud'i [sexual act] of each one of you there is a charity."

They said : "O Messenger of Allaah, when one of us fulfils his carnal desire, will he have some reward for that ?!"

He (sallAllaahu alayhi wa sallam) said : **"Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."**

It was related by Muslim.

قَالُوا: يَا رَسُولَ اللهِ؛ أَيَأْتِي أَحَدُنَا شَهْوَتَهُ، وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟! قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ؛ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ».

رَوَاهُ مُسْلِمٌ.

Hadeeth Twenty Six: The Virtue of Reconciling between People, and Judging Justly between them, and Helping them

الحديث السَّادس والعشرون

On the authority of Abu Hurairah (radiAllaahu anhu), who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said:

"Every joint of a person must perfom a charity each day that the sun rises. To judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the Prayer is a charity. And removing a harmful object from the road is a charity."

It was collected by al-Bukhaaree and Muslim.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يومٍ تَطْلُعُ فِيهِ الشَّمْسُ؛ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth Twenty Seven: Righteousness is in Good Character

الحديث السَّابع والعشرون

On the authority of an-Nawwaas bin Sam'aan (radiAllaahu anhu) that the Prophet (sallAllaahu alayhi wa sallam) said: **"Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about."**

It was related by Muslim.

عَنِ النَّوَاسِ بنِ سَمْعَانَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «**البِرُّ: حُسْنُ الْخُلُقِ، وَالإِثْمُ: مَا حَاكَ فِي نَفْسِكَ، وكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ**».

رَوَاهُ مُسْلِمٌ.

Also on the authority of Waabisah bin Ma'bad (radiAllaahu anhu) who said: I came to the Messenger of Allaah (sallAllaahu alayhi wa sallam) and he said : **"You have come to ask about righteousness".**
I said : "Yes".
He said : **"Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]."**

This is a Hassan (good) hadith collected by Imam Ahman ibn Hanbal and Daarimy with a sound chain of narrators.

وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللهُ عَنْهُ؛ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «**جِئْتَ تَسْأَلُ عَنِ البِرِّ وَالإِثْمِ؟**» قُلْتُ: نَعَمْ.

فَقَالَ: «**اسْتَفْتِ قَلْبَكَ؛ البِرُّ: مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ إِلَيْهِ القَلْبُ، وَالإِثْمُ: مَا حَاكَ فِي النَّفْسِ، وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ**».

حَدِيثٌ حَسَنٌ، رُوِّينَاهُ فِي مُسْنَدَيْ الإِمَامَيْنِ أَحْمَدَ ابنِ حَنْبَلٍ وَالدَّارِمِي، بِإِسْنَادٍ حَسَنٍ.

Hadeeth Twenty Eight : The Obligation of Binding Oneself to the Sunnah

الحديث الثَّامن والعشرون

On the authority of Abu Najeeh al-'Irbaad ibn Saariyah (radiAllaahu anhu) who said : The Messenger of Allaah (sallAllaahu alayhi wa sallam) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said: "O Messenger of Allaah ! It is as though this is a farewell sermon, so counsel us".

He said: **"I counsel you to have taqwaa (fear) of Allaah, and to listen and obey**

وَعَنْ أَبِي نَجِيحٍ العِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ؛ قَالَ: وَعَظَنَا رَسُولُ اللهِ ﷺ مَوْعِظَةً، وَجِلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللهِ؛ كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ، فَأَوْصِنَا، فَقَالَ: «**أُوصِيكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ،**

[your leader], even if a slave were to become your Ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafaa' ar-Raashideen (the Rightly Guided Caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bid'ah (innovation) is misguidance."
It was related by Abu Dawood and at-Tirmidhee, who said that it was a good and sound Hadeeth.

وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ».

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: (حَدِيثٌ حَسَنٌ صَحِيحٌ).

Hadeeth Twenty Nine: That which Enters One into Paradise

الحديث التَّاسع والعشرون

On the authority of Mu'aadh bin Jabal (radiAllaahu anhu) who said:

I said: "O Messenger of Allaah, tell me of an act which will take me into Paradise and will keep me away from the Hell Fire".

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ؛ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ.

He said : **"You have asked me about a great matter, yet it is easy for him for whom Allaah makes it easy : Worship Allaah, without associating any partners with Him; establish the Prayer; pay the Zakaah; fast in Ramadaan; and make the Pilgrimage to the House."**
Then he said : **"Shall I not guide you towards the Means of Goodness ? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the Praying of a man in the depths of the Night."**
Then he recited :
"[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allaah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." [Soorah as-Sajdah, 16-17]

قَالَ: **«لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ تَعَالَىٰ عَلَيْهِ: تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ».**

ثُمَّ قَالَ: **«أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ».**

ثُمَّ تَلَا: ﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ ﴾ حَتَّىٰ بَلَغَ ﴿يَعْمَلُونَ ﴾ [السَّجدة:١٦-١٧].

Then he said: **"Shall I not inform you of the head of the matter, its pillar and its peak?"**
I said : "Yes, O Messenger of Allaah."
He said : **"The head of the matter is Islaam, its pillar is the Prayer and its peak is jihaad."**
Then he said : **"Shall I not tell you of the foundation of all of that ?"**
I said : "Yes, O Mesenger of Allaah."
So he took hold of his tongue and said : **"Restrain this."**
I said : "O Prophet of Allaah, will we be taken to account for what we say with it?"
He said: **"May your mother be bereaved of you, O Mu'aadh! Is there anything that throws people into the Hell Fire upon their faces - or : on their noses - except the harvests of their tongues?"**
It was related by at-Tirmidhee, who said it was a good and sound hadeeth.

ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِرَأْسِ الأَمْرِ، وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ؟» قُلْتُ: بَلَىٰ يَا رَسُولَ اللهِ.

قَالَ: «رَأْسُ الأَمْرِ الإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ».

ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ؟» قُلْتُ: بَلَىٰ يَا رَسُولَ اللهِ.

فَأَخَذَ بِلِسَانِهِ، وَقَالَ: «كُفَّ عَلَيْكَ هَذَا».

قُلْتُ: يَا نَبِيَّ اللهِ؛ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «ثَكِلَتْكَ أُمُّكَ، وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ -أَوْ قَالَ: عَلَىٰ مَنَاخِرِهِمْ- إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ».

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: (حَدِيثٌ حَسَنٌ صَحِيحٌ).

Hadeeth Thirty: The Rights of Allaah

الحديث الثَّلاثون

On the authority of Abu Tha'labah al-Kushanee - Jurthoom bin Naashir (radiAllaahu anhu) - that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"Verily Allaah ta'aalaa has laid down Religious Obligations (faraa'id), so do not neglect them; and He has set limits/boundaries, so do not overstep them; and He has Forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness - so do not seek after them."**

A Hasan hadeeth collected by ad-Daaraqutnee and others.

وَعَنْ أَبِي ثَعْلَبَةَ الخُشَنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ؛ قَالَ: «إِنَّ اللهَ عَزَّوَجَلَّ فَرَضَ فَرَائِضَ، فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ، فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ نِسْيَانٍ، فَلَا تَبْحَثُوا عَنْهَا».

حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارَقُطْنِيُّ وَغَيْرُهُ.

Hadeeth Thirty One: The Reality of Asceticism

الحديث الحادي والثَّلاثون

On the authority of Abu al-'Abbaas Sahl bin Sa'ad as-Saa'idee (radiAllaahu anhu) who said:
A man came to the Prophet (sallAllaahu alayhi wa sallam) and said: "O Messenger of Allaah, direct me to an act which, if I do it, [will cause] Allaah to love me and the people to love me."

So he (sallAllaahu alayhi wa sallam) said:

"Renounce the world and Allaah will love you, and renounce what the people possess and the people will love you."
A Hasan hadeeth related by Ibn Maajah and others with good chains of authorities.

وعَنْ أَبِي العَبَّاس سَهْلِ بْنِ سَعْدٍ السّاعِدِيّ رَضِيَ اللهُ عَنْهُ قال: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ؛ دُلَّنِي عَلَىٰ عَمَلٍ إِذَا أَنَا عَمِلْتُهُ، أَحَبَّنِي اللهُ، وَأَحَبَّنِي النَّاسُ، فَقَالَ «**ازْهَدْ فِي الدُّنْيَا، يُحِبَّكَ اللهُ. وَازْهَدْ فِيمَا عِنْدَ النَّاسِ، يُحِبَّكَ النَّاسُ**».

حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهْ، وَغَيْرُهُ بِأَسَانِيدَ حَسَنَةٍ.

Hadeeth Thirty Two: No Harming nor Reciprocating Harm

الحديث الثَّاني والثَّلاثون

On the authority of Abu Sa'eed Sa'ad bin Maalik bin Sinaan al-Khudree (radiAllaahu anhu) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said:
"There should be neither harming nor reciprocating harm."

A Hasan hadeeth related by Ibn Maajah, ad-Daaraqutnee and others as a musnad hadeeth. It was also related by Maalik in al-Muwatta in mursal form from 'Amr bin Yahyaa, from his father from the Prophet (sallAllaahu alayhi wa sallam), but leaving Abu Sa'eed from the chain. And it has other chains of narrations that strengthen one another.

وَعَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانَ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ؛ قَالَ: «**لَا ضَرَرَ وَلَا ضِرَارَ**».

حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَهْ، وَالدَّارَقُطْنِيُّ وَغَيْرُهُمَا مُسْنَدًا.

وَرَوَاهُ مَالِكٌ فِي «الْمُوَطَّأ» مُرْسَلًا، عَنْ عَمْرِو بْنِ يَحْيَىٰ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، فَأَسْقَطَ أَبَا سَعِيدٍ، وَلَهُ طُرُقٌ يُقَوِّي بَعْضُهَا بَعْضًا.

Hadeeth Thirty Three: The Onus of Proof is on the Claimant and The Taking of an Oath is on the Denier

On the authority of Ibn 'Abbaas, radiAllaahu anhumaa, that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said:
"Were people to be given everything that they clamied, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies."

A Hasan hadeeth collected by al-Baihaqee and others in this form, and part of it is in the two Saheehs.

الحديث الثَّالث والثَّلاثون

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ؛ لَكِنِ البَيِّنَةُ عَلَى المُدَّعِي وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ**».

حَدِيثٌ حَسَنٌ رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا، وَأَصْلُهُ فِي «الصَّحِيحَيْنِ».

Hadeeth Thirty Four: Forbidding the Evil is from Eemaan

On the authority of Abu Sa'eed al-Khudree (radiAllaahu anhu) who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say:
"Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith."

It was related by Muslim.

الحديث الرَّابع والثَّلاثون

وَعَنْ أَبِي سَعِيدٍ الخُدْرِي رَضِيَ اللهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ**».

رَوَاهُ مُسْلِمٌ.

Hadeeth Thirty Five: The Brotherhood of Islaam

On the authority of Abu Hurairah (radiAllaahu anhu) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said:
"Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be

الحديث الخامس والثَّلاثون

وعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ. وَكُونُوا عِبَادَ اللهِ إِخْوَانًا؛ الْـمُسْلِمُ أَخُو الْـمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ.**

Slaves of Allaah and Brothers [amongst yourselves].

A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwaa (Piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour."

It was related by Muslim.

التَّقْوَىٰ هَاهُنَا - وَيُشِيرُ إِلَىٰ صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْـمُسْلِمِ، كُلُّ الْـمُسْلِمِ عَلَى الْـمُسْلِمِ حَرَامٌ؛ دَمُهُ وَمَالُهُ وَعِرْضُهُ».

رَوَاهُ مُسْلِمٌ.

Hadeeth Thirty Six: The Virtue of Gathering for the Recitation of The Qur'aan, and for the Remembrance of Allaah

الحديث السَّادس والثَّلاثون

On the authority of Abu Hurairah (radiAllaahu anhu) that the Prophet (sallAllaahu alayhi wa sallam) said :

"Whoever removes a worldly grief from a believer, Allaah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allaah will alleviate his needs in this world and the Hereafter.

Whoever shields [or hides the misdeeds of] a Muslim, Allaah will shield him in this world and the Hereafter. And Allaah will aid His Slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allaah will make easy for him a path to Paradise.

No people gather together in one of the Houses of Allaah, reciting the Book of Allaah and studying it among themselves, except that Sakeenah (Tranquility) descends upon them, and Mercy envelops them, and the angels

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ، يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ. وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللهُ لَهُ بِهِ طَرِيقًا إِلَى الْـجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ، يَتْلُونَ كِتَابَ اللهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْـمَلَائِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَّأَ بِهِ عَمَلُهُ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

surround them, and Allaah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.”

It was related by Muslim in these words.

رَوَاهُ مُسْلِمٌ بِهَـٰذَا اللَّفْظِ.

Hadeeth Thirty Seven: The Grace of Allaah and His Mercy

الحديث السَّابع والثَّلاثون

On the authority of Ibn 'Abbaas, radiAllaahu anhuma, from the Messenger of Allaah, sallAllaahu alayhi wa sallam, from what he has related from his Lord, tabaaraka wa ta'aalaa, that He said:
“Verily Allaah ta'aalaa has written down the Good deeds and the Evil deeds, and then explained it [by saying]: Whosoever intended to perform a Good deed, but did not do it, then Allaah writes it down with Himself as a complete Good deed. And if he intended to perform it and then did perform it, then Allaah writes it down with Himself as from ten Good deeds upto seven hundred times, upto many times multiplied. And if he intended to perform an Evil deed, but did not do it, then Allaah writes it down with Him as a complete Good deed. And if he intended it [ie. the evil deed] and then performed it, then Allaah writes it down as one Evil deed.”
It was related by al-Bukhaaree and Muslim in their two Saheehs in these words.

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُولِ اللهِ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَىٰ، قَالَ: «**إِنَّ اللهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ. ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ إِلَىٰ أَضْعَافٍ كَثِيرَةٍ. وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً**».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي «صَحِيحَيْهِمَا» بِهَـٰذِهِ الْحُرُوفِ.

Imaam An-Nawawi then said:

So look [at this], my brother, and may Allaah grant us the ability to recognise the immense benevolence of Allaah ta'aalaa, and to contemplate these words. And His statement "with Himself" indicates His interest and concern for it. And His statement "a complete [Good deed]" is for emphasis and expressing the strength of His concern. And He said regarding the Evil

فَانْظُرْ يَا أَخِي وَفَّقَنِي اللهُ وَإِيَّاكَ إِلَىٰ عَظِيمِ لُطْفِ اللهِ تَعَالَىٰ، وَتَأَمَّلْ هٰذِهِ الْأَلْفَاظَ.

وَقَوْلُهُ: «**عِنْدَهُ**» إِشَارَةٌ إِلَىٰ الِاعْتِنَاءِ بِهَا.

وَقَوْلُهُ: «**كَامِلَةً**» لِلتَّأْكِيدِ وَشِدَّةِ الاعْتِنَاءِ بِهَا. وَقَالَ فِي السَّيِّئَةِ الَّتِي هَمَّ بِهَا ثُمَّ تَرَكَهَا «**كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً**» فَأَكَّدَهَا بِـ«**كَامِلَةً**» وَإِنْ عَمِلَهَا، كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً، فَأَكَّدَ تَقْلِيلَهَا بِـ«**وَاحِدَةً**»

وَلَـمْ يُؤَكِّدْهَا بِـ(كَامِلَةً)، فَلِلَّهِ الْـحَمْدُ وَالْـمِنَّةُ، سُبْحَانَهُ لَا نُحْصِي ثَنَاءً عَلَيْهِ، وَبِاللهِ التَّوْفِيقِ.

deed that one intends to do but then leaves acting upon it: "Allaah writes it down with Him as a complete Good deed", so He emphasised it with completeness. And if he acts upon it: "then Allaah writes it down as one Evil deed", so He emphasised its smallness by mentioning it as a single deed, and He did not describe it with 'completeness'. So for Allaah is all Praise and Grace, subhaanahu, and we cannot enumerate His Praises. And from Allaah is the tawfeeq [guidance] for attaining His Pleasure.

الحديث الثَّامن والثَّلاثون

Hadeeth Thirty Eight: The Worship of Allaah is the Means of Attaining Nearness to Him and His Love

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَىٰ قَالَ: مَنْ عَادَىٰ لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْـحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ. وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ».

رَوَاهُ الْبُخَارِيُّ.

On the authority of Abu Hurairah (radiAllaahu anhu) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said: Verily Allaah ta'aalaa has said: **"Whosoever shows enmity to a walee (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nawaafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge in Me, I would surely grant him refuge."**

It was related by al-Bukhaaree

Hadeeth Thirty Nine: Leniency for the One who Errs, the One who Forgets, and the One who is Forced

الحديث التَّاسع والثَّلاثون

On the authority of Ibn 'Abbaas (radiAllaahu anhumaa) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said:
"Verily Allaah has pardoned [or been lenient with] for me my Ummah : their mistakes, their forgetfulness, and that which they have been forced to do under duress."

A Hasan hadeeth collected by Ibn Maajah, and al-Bayhaqee and others.

عَنِ ابْنِ عَبَّاس رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُــولَ الله ﷺ؛ قَالَ: «**إِنَّ اللهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْـخَطَأَ وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ**».

حَدِيثٌ حَسَــنٌ، رَوَاهُ ابْنُ مَـاجَه وَالْبَيْهَقِيُّ وَغَيْرُهُمَا.

Hadeeth Fourty: The World is the Means and the Sowing-Field for Attaining the Hereafter

الحديث الأربعون

On the authority of 'Abdullaah bin 'Umar radiAllaahu anhumaa, who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) took me by the shoulder and said:
"Be in this world as though you were a stranger or a wayfarer."
Ibn 'Umar (radiAllaahu anhumaa) used to say:
"In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death."

Collected by al-Bukhaaree.

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَخَذَ رَسُــولُ الله ﷺ بِمَنْكِبِي فَقَالَ: «**كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ**».

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْـمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِـمَرَضِكَ، وَمِنْ حَيَاتِكَ لِـمَوْتِكَ.

رَوَاهُ الْبُخَارِيُّ.

Hadeeth Fourty One: The Sign of Faith

الحديث الحادي والأربعون

On the authority of Abu Muhammad 'Abdullaah bin 'Amr bin al-'Aas (radiAllaahu 'anhumaa) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said:

عَنْ أَبِي مُحَمَّـدٍ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَـاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «**لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِـمَا جِئْتُ بِهِ**».

"None of you [truly] believes until his desires are subserviant to that which I have brought."

[Imaam an-Nawawi says:] *We have related it in Kitaab al-Hujjah with a Saheeh chain of narrators.*

حَدِيثٌ حَسَنٌ صَحِيحٌ، رُوِّينَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.

Hadeeth Fourty Two: The Expanse of the Forgiveness of Allaah

الحديث الثَّاني والأربعون

On the authority of Anas (radiAllaahu anhu) who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say, Allaah (the Almighty) has said:
"O Son of Aadam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind.
O Son of Aadam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you.
O Son of Aadam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too]."
Collected by at-Tirmidhee, who said that it was a Hasan hadeeth.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «قَالَ اللهُ تَعَالَى:

يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي.

يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ.

يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Conclusion:

الخاتمة

So this is the end of what I intended from highlighting the hadeeth that encompass the principles of Islam. And they included countless aspects from the sciences regarding the foundations and branches, and etiquettes and all other aspects of the rulings [in Islam].

فَهَٰذَا آخِرُ مَا قَصَدْتُهُ مِنْ بَيَانِ الْأَحَادِيثِ الَّتِي جَمَعَتْ قَوَاعِدَ الْإِسْلَامِ، وَتَضَمَّنَتْ مَا لَا يُحْصَىٰ مِنْ أَنْوَاعِ الْعُلُومِ؛ فِي الْأُصُولِ وَالْفُرُوعِ وَالْآدَابِ، وَسَائِرِ وُجُوهِ الْأَحْكَامِ.

وَهَا أَنَا أَذْكُرُ بَابًا مُخْتَصَرًا جِدًّا فِي ضَبْطِ خَفِيِّ أَلْفَاظِهَا مُرَتَّبَةً؛ لِئَلَّا يُغْلَطَ فِي شَيْءٍ مِنْهَا، وَلِيَسْتَغْنِيَ بِهَا حَافِظُهَا عَنْ مُرَاجَعَةِ غَيْرِهِ فِي ضَبْطِهَا.

And here I am mentioning [below] a very summarized chapter regarding the precision/accuracy in the wordings of ahadeeth [I compiled]. This is so there are no mistakes made regarding these ahadeeth, and so the one who memorized these ahadeeth will be sufficed and not have to search somewhere else for the precision in them.

ثُمَّ أَشْرَعُ فِي شَرْحِهَا -إِنْ شَاءَ اللهُ تَعَالَى- فِي كِتَابٍ مُسْتَقِلٍّ، وَأَرْجُو مِنْ فَضْلِ اللهِ تَعَالَى أَنْ يُوَفِّقَنِي فِيهِ لِبَيَانِ مُهِمَّاتٍ مِنَ اللَّطَائِفِ، وَجُمَلٍ مِنَ الْفَوَائِدِ وَالْمَعَارِفِ، لَا يَسْتَغْنِي مُسْلِمٌ عَنْ مَعْرِفَةِ مِثْلِهَا، وَيَظْهَرُ لِمُطَالِعِهَا جَزَالَةُ هَٰذِهِ الْأَحَادِيثِ وَعِظَمُ فَضْلِهَا، وَمَا اشْتَمَلَتْ عَلَيْهِ مِنَ النَّفَائِسِ الَّتِي ذَكَرْتُهَا، وَالْمُهِمَّاتِ الَّتِي وَصَفْتُهَا، وَيَعْلَمُ بِهَا الْحِكْمَةَ فِي اخْتِيَارِ هَٰذِهِ الْأَحَادِيثِ الْأَرْبَعِينَ، وَأَنَّهَا حَقِيقَةٌ بِذَلِكَ عِنْدَ النَّاظِرِينَ.

Then, I will, if Allah the Exalted wills, explain these ahadeeth in a separate book [Note: however he died before doing so]. I hope from the bounty of Allah the Exalted that He gives me guidance/success in it in terms of clarifying the important matters from the detailed and beautiful meanings and a mention from the benefits and takeaways. Not one Muslim would not be in need of knowledge like it, and it would be apparent from examining it the abundance of these ahadeeth and their great virtue. [And it would be apparent] what they include from the precious matters I have mentioned and the important matters I described. And he would know from it the wisdom behind the choosing of these [particular] forty ahadeeth and for those who examine to know that it is worthy of that.

وَإِنَّمَا أَفْرَدْتُهَا عَنْ هَٰذَا الْجُزْءِ؛ لِيَسْهُلَ حِفْظُ الْجُزْءِ بِانْفِرَادِهِ، ثُمَّ مَنْ أَرَادَ ضَمَّ الشَّرْحِ إِلَيْهِ فَلْيَفْعَلْ وَللهِ عَلَيْهِ الْمِنَّةُ بِذَلِكَ، إِذْ يَقِفُ عَلَىٰ نَفَائِسِ اللَّطَائِفِ الْمُسْتَنْبَطَةِ مِنْ كَلَامِ مَنْ قَالَ اللهُ فِي حَقِّهِ: ﴿ وَمَا يَنطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾﴾[النجم]، وَللهِ الْحَمْدُ أَوَّلًا وَآخِرًا، وَبَاطِنًا وَظَاهِرًا.

And I only separated it [i.e., the explanation of the ahadeeth] from this compilation so it would be easy to memorize by itself. Then, whoever wanted to add the explanation to it should do so and may Allah bless him for that, when he stops upon the precise and beautiful meanings extracted from the speech of the the Prophet (peace and blessings be upon him) one regarding his truthfulness Allah said: **“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.”**

And to Allah is all praise and bounty, the first and last of it, the hidden and apparent of it for His blessings

الكتاب الثَّالث:

«الدُّروس المهمَّة لعامَّة الأُمَّة»

لسماحة الشَّيخ:

عبد العزيز بن عبد الله بن باز رَحِمَهُ اللَّهُ

Translated by:	....	....	اسم المترجم:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Introduction	مقدِّمةٌ
All praise is for Allaah the Lord of Worlds. The final ending is for the pious people. May the peace and blessings of Allaah be upon his slave and Messenger, our Prophet Muhammad, and upon his family and companions.	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَصَلَّىٰ اللهُ وَسَلَّمَ عَلَىٰ عَبْدِهِ وَرَسُولِهِ نَبِيِّنَا مُحَمَّدٍ، وَعَلَىٰ آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
Thereafter: These are some brief words outlining what is obligatory upon every common Muslim to know regarding the religion of Islaam. I have called it: Important lessons for the Common Muslims of the Ummah.	أَمَّا بَعْدُ؛ فَهَذِهِ كَلِمَاتٌ مُوجَزَةٌ فِي بَيَانِ بَعْضِ مَا يَجِبُ أَنْ يَعْرِفَهُ الْعَامَّةُ عَنْ دِينِ الْإِسْلَامِ، سَمَّيْتُهَا: «الدُّرُوسَ الْمُهِمَّةَ لِعَامَّةِ الْأُمَّةِ».
I ask Allaah to cause it to be a means of benefit for the Muslims, and that He accepts it from me. Indeed He is Generous and Kind.	وَأَسْأَلُ اللهَ أَنْ يَنْفَعَ بِهَا الْمُسْلِمِينَ، وَأَنْ يَتَقَبَّلَهَا مِنِّي، إِنَّهُ جَوَادٌ كَرِيمٌ.
AbdulAzeez bin Abdillah bin Baz	عَبْدُ الْعَزِيزِ بْنُ عَبْدِاللهِ ابْنِ بَازٍ

Lesson One: Memorise the Small Chapters of the Qur'aan	الدَّرْسُ الأَوَّلُ: سُورَةُ الْفَاتِحَةِ وَ قِصَارُ السُّوَرِ
Memorise the opening chapter of the Qur'aan, al-Faatihah. Also, memorise the short chapters from Soorah az-Zalzalah to Soorah an-Naas.	سُورَةُ الْفَاتِحَةِ وَمَا أَمْكَنَ مِنْ قِصَارِ السُّوَرِ؛ مِنْ سُورَةِ الزَّلْزَلَةِ إِلَىٰ سُورَةِ النَّاسِ، تَلْقِينًا،
[You should] constantly repeat, perfect your recitation, recite and understand all that ought to be understood.	وَتَصْحِيحًا لِلْقِرَاءَةِ، وَتَحْفِيظًا، وَشَرْحًا لِمَا يَجِبُ فَهْمُهُ.

Lesson Two: The Pillars of Islam	الدَّرْسُ الثَّانِي: أَرْكَانُ الإِسْلامِ

A clarification of the five Pillars of Islaam; the first and greatest Pillar is: The Testification that *"there is no deity worthy of Worship except Allaah, and that Muhammad is the Messenger of Allaah"*.

[You should know this] as well as the explanation of its meaning and its conditions.

Its meaning is:

'there is no deity worthy of worship' this negates everything which is worshipped besides Allaah

'except Allaah' this affirms that worship is for Allaah alone, He has no partners.

The conditions of (Laa Ilaaha illa Allaah) are:

1. **'Ilm (Knowledge)** - which negates ignorance
2. **Yaqeen (Certainty)** - which dispels doubts and suspicions
3. **Ikhlaas (Sincerity)** - which negates Shirk (associating partners with Allaah)
4. **Sidq (Truthfulness)** - which negates hypocrisy
5. **Mahabbah (Love)** - which negates hatred
6. **Inqiyaad (Compliance)** - which negates non-compliance [to the commands of Allaah]
7. **Qabool (Acceptance)** - which negates repulsion
8. **Kufr (Disbelief)** - disbelieving in everything which is worshipped other than Allaah

[You should also know] the meaning of the testification: *"Muhammad Rasoolullah"*.

It necessitates:

1. Accepting the truthfulness of whatever the Prophet informed of
2. Obeying him in what he commanded
3. Abandoning that which he prohibited
4. That you do not worship Allaah except

بَيَانُ أَرْكَانِ الْإِسْلَامِ الْخَمْسَةِ، وَأَوَّلُهَا وَأَعْظَمُهَا: شَهَادَةُ أَلَّا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، بِشَرْحِ مَعَانِيهَا، مَعَ بَيَانِ شُرُوطِ لَا إِلَهَ إِلَّا اللهُ.

وَمَعْنَاهَا: (لَا إِلَهَ) نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللهِ، (إِلَّا اللهُ) مُثْبِتًا الْعِبَادَةَ للهِ وَحْدَهُ لَا شَرِيكَ لَهُ.

وَأَمَّا شُرُوطُ (لَا إِلَهَ إِلَّا اللهُ) فَهِيَ:

١- الْعِلْمُ الْمُنَافِي لِلْجَهْلِ.

٢- وَالْيَقِينُ الْمُنَافِي لِلشَّكِّ.

٣- وَالْإِخْلَاصُ الْمُنَافِي لِلشِّرْكِ.

٤- وَالصِّدْقُ الْمُنَافِي لِلْكَذِبِ.

٥- وَالْمَحَبَّةُ الْمُنَافِيَةُ لِلْبُغْضِ.

٦- وَالِانْقِيَادُ الْمُنَافِي لِلتَّرْكِ.

٧- وَالْقَبُولُ الْمُنَافِي لِلرَّدِّ.

٨- وَالْكُفْرُ بِمَا يُعْبَدُ مِنْ دُونِ اللهِ.

وَقَدْ جُمِعَتْ فِي الْبَيْتَيْنِ الْآتِيَيْنِ:

عِلْمٌ يَقِينٌ وَإِخْلَاصٌ وَصِدْقُكَ مَعْ
مَحَبَّةٍ وَانْقِيَادٍ وَالْقَبُولُ لَهَا

وَزِيدَ ثَامِنُهَا الْكُفْرَانُ مِنْكَ بِمَا
سِوَى الْإِلَهِ مِنَ الْأَشْيَاءِ قَدْ أُلِهَا

مَعَ بَيَانِ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَمُقْتَضَاهَا: تَصْدِيقُهُ فِيمَا أَخْبَرَ، وَطَاعَتُهُ فِيمَا أَمَرَ، وَاجْتِنَابُ

مَا نَهَىٰ عَنْهُ وَزَجَرَ، وَأَلَّا يُعْبَدَ اللهُ إِلَّا بِمَا شَرَعَ اللهُ عَزَّوَجَلَّ وَرَسُولُهُ ﷺ.

with what Allaah and His Messenger legislated.

ثُمَّ يُبَيِّنُ لِلطَّالِبِ بَقِيَّةَ أَرْكَانِ الْإِسْلَامِ الْخَمْسَةِ؛ وَهِيَ: الصَّلَاةُ، وَالزَّكَاةُ، وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللهِ الْحَرَامِ لِمَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا.

After this, the remaining Pillars are explained: Salaah (the Prayer), Zakaah, the fasting of Ramadhan and Hajj to the Sacred House of Allaah for the person who is able.

الدَّرْسُ الثَّالِث: أَرْكَانُ الإِيمَانِ

Lesson Three: The Six Pillars of Imaan

أَرْكَانُ الْإِيمَانِ؛ وَهِيَ سِتَّةٌ:

أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَبِالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللهِ تَعَالَىٰ.

The six pillars of Imaan are:

1. Believing in Allah
2. His Angels
3. His Messengers
4. His Books
5. The Last Day
6. That you believe in the Divine Decree – the good and bad is all from Allaah

الدَّرْسُ الرَّابِع: أَقْسَامُ التَّوْحِيدِ، وَأَقْسَامُ الشِّرْكِ

Lesson Four: An explanation of the types of Tawheed and Shirk

بَيَانُ أَقْسَامِ التَّوْحِيدِ، وَهِيَ ثَلَاثَةٌ: تَوْحِيدُ الرُّبُوبِيَّةِ، وَتَوْحِيدُ الْأُلُوهِيَّةِ، وَتَوْحِيدُ الْأَسْمَاءِ، وَالصِّفَاتِ.

أَمَّا تَوْحِيدُ الرُّبُوبِيَّةِ: فَهُوَ الْإِيمَانُ بِأَنَّ اللهَ سُبْحَانَهُ الْخَالِقُ لِكُلِّ شَيْءٍ، وَالْمُتَصَرِّفُ فِي كُلِّ شَيْءٍ، لَا شَرِيكَ لَهُ فِي ذَلِكَ.

وَأَمَّا تَوْحِيدُ الْأُلُوهِيَّةِ: فَهُوَ الْإِيمَانُ بِأَنَّ اللهَ سُبْحَانَهُ هُوَ الْمَعْبُودُ بِحَقٍّ لَا شَرِيكَ لَهُ فِي ذَلِكَ، وَهُوَ مَعْنَىٰ لَا إِلَهَ إِلَّا اللهُ؛ فَإِنَّ مَعْنَاهَا: لَا مَعْبُودَ

An explanation of the different types of Tawheed; they are three:

1. **Tawheed ar-Ruboobiyyah:** The belief in Allaah (the Glorified) that He is the Creator of everything, the One who controls everything; He has no partners in all of that
2. **Tawheed al-Uloohiyyah:** The belief that Allaah (the Glorified) is the only deity worthy of worship; He has no partners in this. This is the meaning of *"Laa Ilaaha Illa Allaah"* – There is nothing truly deserving of worship except Allaah. All the different types of worship such as Praying, Fasting etc... must be sincerely for Allaah

alone. None of it can be directed to other than Allaah.

3. **Tawheed al-Asmaa was-Siffaat:** The belief in everything that has been mentioned in the Noble Qur'aan and the authentic Ahadeeth regarding the names and attributes of Allaah. Also, to affirm the names and attributes of Allaah in a befitting manner without **Tahreef** (altering its wording), **Ta'teel** (incorrect interpretation), **Takyeef** (questioning the reality of them) and **Tamtheel** (equating them to creation). This is in implementing the saying of Allaah (the Glorified):
   {Say: He is Allah, who is One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.} [112:1-4]

   {There is nothing like unto Him, and He is the Hearing, the Seeing} [42:11]

Some of the people of knowledge have divided the above three categories into two categories; they included Tawheed ar-Ruboobiyyah and Tawheed al-Asmaa was-Siffaat into one category. There is no compulsion in this, as the objective is very clear from both categorisations.

As for shirk (associating anything or anyone in worship with Allah), it is divided into three types:

1. **Shirk Akbar (Major Shirk):** This invalidates all actions as well as necessitates permanent residence in the Fire for the person who died upon it. As Allaah (the most High) said,
   {But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them} [06: 88]

حَقٌّ إِلَّا اللهُ؛ فَجَمِيعُ الْعِبَادَاتِ مِنْ صَلَاةٍ وَصَوْمٍ وَغَيْرِ ذَلِكَ يَجِبُ إِخْلَاصُهَا للهِ وَحْدَهُ، وَلَا يَجُوزُ صَرْفُ شَيْءٍ مِنْهَا لِغَيْرِهِ.

وَأَمَّا **تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ**: فَهُوَ الْإِيمَانُ بِكُلِّ مَا وَرَدَ فِي الْقُرْآنِ الْكَرِيمِ، أَوِ الْأَحَادِيثِ الصَّحِيحَةِ مِنْ أَسْمَاءِ اللهِ وَصِفَاتِهِ، وَإِثْبَاتُهَا للهِ وَحْدَهُ عَلَى الْوَجْهِ اللَّائِقِ بِهِ سُبْحَانَهُ مِنْ غَيْرِ تَحْرِيفٍ، وَلَا تَعْطِيلٍ، وَلَا تَكْيِيفٍ، وَلَا تَمْثِيلٍ، عَمَلًا بِقَوْلِ اللهِ سُبْحَانَهُ: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ٱللَّهُ ٱلصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ﴾ وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿لَيْسَ كَمِثْلِهِۦ شَيْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾.

وَقَدْ جَعَلَهَا بَعْضُ أَهْلِ الْعِلْمِ نَوْعَيْنِ، وَأَدْخَلَ تَوْحِيدَ الْأَسْمَاءِ وَالصِّفَاتِ فِي تَوْحِيدِ الرُّبُوبِيَّةِ، وَلَا مُشَاحَّةَ فِي ذَلِكَ؛ لِأَنَّ الْمَقْصُودَ وَاضِحٌ فِي كِلَا التَّقْسِيمَيْنِ.

وَأَقْسَامُ الشِّرْكِ ثَلَاثَةٌ: شِرْكٌ أَكْبَرُ، وَشِرْكٌ أَصْغَرُ، وَشِرْكٌ خَفِيٌّ.

فَالشِّرْكُ الْأَكْبَرُ: يُوجِبُ حُبُوطَ الْعَمَلِ، وَالْخُلُودَ فِي النَّارِ لِمَنْ مَاتَ عَلَيْهِ، كَمَا قَالَ اللهُ تَعَالَى: ﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ﴾، وَقَالَ سُبْحَانَهُ: ﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُو۟لَٰٓئِكَ

{It is not for the polytheists to maintain the Mosques of Allah, while they witness against their own selves of disbelief. The works of such bear no fruit, and in fire shall they dwell} [09:17]

The person who dies upon this will not be forgiven and Paradise is forbidden to him, as Allah (the Majestic & Exalted) said,

{Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives anything else, to whom He pleases; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin} [04:48]

{Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and his refuge is the Fire. And there are not for the wrongdoers any helpers} [05:72]

From the types of Shirk Akbar is: Supplicating to the dead and idols, seeking refuge in them, taking vows by them and sacrificing for them etc

2. **Shirk Asghar (Minor Shirk):** That which has been named 'Shirk' in the Qur'aan and Sunnah but it is not the same as Major Shirk; such as Riyaa (showing off) in some of one's deeds, swearing by other than Allah and saying: 'What Allaah willed and what so and so willed' etc...

This is due to the saying of the Prophet (sal Allaahu alayhi wa sallam), **((That which I fear for you the most is minor shirk.)) When he was asked regarding it, he said, ((Riyaa)).**

حَبِطَتْ أَعْمَٰلُهُمْ وَفِي ٱلنَّارِ هُمْ خَٰلِدُونَ﴾، وَأَنَّ مَنْ مَاتَ عَلَيْهِ فَلَنْ يُغْفَرَ لَهُ، وَالْجَنَّةُ عَلَيْهِ حَرَامٌ، كَمَا قَالَ اللهُ عَزَّوَجَلَّ: ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾، وَقَالَ سُبْحَانَهُ: ﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾.

وَمِنْ أَنْوَاعِهِ: دُعَاءُ الْأَمْوَاتِ وَالْأَصْنَامِ، وَالِاسْتِغَاثَةُ بِهِمْ، وَالنَّذْرُ لَهُمْ، وَالذَّبْحُ لَهُمْ، وَنَحْوُ ذَلِكَ.

أَمَّا **الشِّرْكُ الْأَصْغَرُ**: فَهُوَ مَا ثَبَتَ بِالنُّصُوصِ مِنَ الْكِتَابِ أَوِ السُّنَّةِ تَسْمِيَتُهُ شِرْكًا، وَلَكِنَّهُ لَيْسَ مِنْ جِنْسِ الشِّرْكِ الْأَكْبَرِ، كَالرِّيَاءِ فِي بَعْضِ الْأَعْمَالِ، وَالْحَلِفِ بِغَيْرِ اللهِ، وَقَوْلِ: مَا شَاءَ اللهُ وَشَاءَ فُلَانٌ، وَنَحْوِ ذَلِكَ.

لِقَوْلِ النَّبِيِّ ﷺ: «**أَخْوَفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكُ الْأَصْغَرُ**»، فَسُئِلَ عَنْهُ، فَقَالَ: «**الرِّيَاءُ**»، رَوَاهُ الْإِمَامُ أَحْمَدُ، وَالطَّبَرَانِيُّ، وَالْبَيْهَقِيُّ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادٍ جَيِّدٍ، وَرَوَاهُ الطَّبَرَانِيُّ بِأَسَانِيدَ جَيِّدَةٍ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنِ النَّبِيِّ ﷺ.

وَقَوْلُهُ ﷺ: «**مَنْ حَلَفَ بِشَيْءٍ دُونَ اللهِ فَقَدْ أَشْرَكَ**» رَوَاهُ الْإِمَامُ أَحْمَدُ بِإِسْنَادٍ صَحِيحٍ، عَنْ عُمَرَ بْنِ

الْخَطَّابِ رضي الله عنه، وَرَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ بِإِسْنَادٍ صَحِيحٍ مِنْ حَدِيثِ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ».

He (sal Allaahu alayhi wa sallam) also said, **((He who swears by anything other than Allah commits [minor] shirk)).**

وَقَوْلِهِ ﷺ: «لَا تَقُولُوا: مَا شَاءَ اللهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللهُ ثُمَّ شَاءَ فُلَانٌ» أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رضي الله عنه.

The Prophet (sal Allaahu alayhi wa sallam) also warned, **((Do not say, 'Had Allah and such and such (person) willed', but say, 'Had Allah then such and such (person) willed')).**

وَهَذَا النَّوْعُ لَا يُوجِبُ الرِّدَّةَ، وَلَا يُوجِبُ الْخُلُودَ فِي النَّارِ، وَلَكِنَّهُ يُنَافِي كَمَالَ التَّوْحِيدِ الْوَاجِبِ.

This kind of Shirk does not necessarily lead to disbelief from Islam or an eternal stay in Hell. It negates, however, the completeness and perfection of Imaan.

أَمَّا النَّوْعُ الثَّالِثُ: وَهُوَ الشِّرْكُ الْخَفِيُّ، فَدَلِيلُهُ قَوْلُ النَّبِيِّ ﷺ: «أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَّالِ؟» قَالُوا: بَلَى يَا رَسُولَ اللهِ، قَالَ: «الشِّرْكُ الْخَفِيُّ، يَقُومُ الرَّجُلُ فَيُصَلِّي فَيُزَيِّنُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ الرَّجُلِ إِلَيْهِ» رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه.

3. **Shirk Khafiyy (Hidden shirk):** Its evidence is the statement of the Prophet (sal Allaahu alayhi wa sallam), **((Shall I not tell you of which I fear for you more than I fear of the Dajjaal?))** They said, "Yes, O Messenger of Allah." He said, **((Hidden shirk, where one beautifies his way of praying only because another one is looking at him)).**

وَيَجُوزُ أَنْ يُقَسَّمَ الشِّرْكُ إِلَى نَوْعَيْنِ فَقَطْ: أَكْبَرَ وَأَصْغَرَ، أَمَّا الشِّرْكُ الْخَفِيُّ فَإِنَّهُ يَعُمُّهُمَا.

Alternatively, shirk could be divided into two kinds - Major and Minor. In this case, the hidden shirk encompasses both the major Shirk and minor Shirk.

فَيَقَعُ فِي الْأَكْبَرِ، كَشِرْكِ الْمُنَافِقِينَ؛ لِأَنَّهُمْ يُخْفُونَ عَقَائِدَهُمُ الْبَاطِلَةَ، وَيَتَظَاهَرُونَ بِالْإِسْلَامِ رِيَاءً، وَخَوْفًا عَلَى أَنْفُسِهِمْ.

It is Major Shirk if it is the same as the Shirk of the hypocrites who hide their false beliefs while showing off Islam out of fear.

وَيَكُونُ فِي الشِّرْكِ الْأَصْغَرِ؛ كَالرِّيَاءِ، كَمَا فِي حَدِيثِ مَحْمُودِ بْنِ لَبِيدٍ الْأَنْصَارِيِّ الْمُتَقَدِّمِ، وَحَدِيثِ أَبِي سَعِيدٍ الْمَذْكُورِ. وَاللهُ وَلِيُّ التَّوْفِيقِ.

It is minor if it is the same as Riyaa in the abovementioned hadith.

Lesson Five: Ihsaan	الدَّرْسُ الخامس: الإِحْسَانُ
The pillar of Ihsaan is: That you worship Allaah as though you see him, if you are not able [to worship Him as though] you see him, then know that indeed He sees you.	رُكْنُ الْإِحْسَانِ، وَهُوَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

Lesson Six: The Nine Conditions of Prayer	الدَّرْسُ السَّادس: شُرُوطُ الصَّلاة

شُرُوطُ الصَّلَاةِ؛ وَهِيَ تِسْعَةٌ:

The conditions of Prayer are nine:

1. Islaam — ١- الْإِسْلَامُ.
2. Intellect — ٢- وَالْعَقْلُ.
3. Maturity of a child in differentiating between various matters — ٣- وَالتَّمْيِيزُ.
4. Purification from the state of Impurity (by Wudhu or Ghusl) — ٤- وَرَفْعُ الْحَدَثِ.
5. Cleanliness from physical impurities — ٥- وَإِزَالَةُ النَّجَاسَةِ.
6. Covering one's private parts — ٦- وَسِتْرُ الْعَوْرَةِ.
7. The entrance of the correct time — ٧- وَدُخُولُ الْوَقْتِ.
8. Facing the Qiblah — ٨- وَاسْتِقْبَالُ الْقِبْلَةِ.
9. The sincere intention of prayers — ٩- وَالنِّيَّةُ.

Lesson Seven: The Pillars of the Prayer	الدَّرْسُ السَّابع: أَرْكَانُ الصَّلاة

They are fourteen:

أَرْكَانُ الصَّلَاةِ، وَهِيَ أَرْبَعَةَ عَشَرَ:

1. Standing if one is able (al-Qiyaam)

2. The first Takbeer (Takbeerat al-Ihraam)
3. Reciting the Faatihah
4. Bowing (Rukoo')
5. Being calm and composed in standing back up from the Bowing (al-I'tidaal)
6. Prostrating on seven limbs (the toes of both feet, both knees, both hands and the forehead and nose touching the ground (Sujood)
7. Rising from the Prostration
8. Sitting between the two Prostration
9. Tranquillity in all actions and postures
10. Performing the above pillars in sequential order
11. The last Tashahhud
12. Sitting for the last Tashahhud
13. Exalting the Prophet Muhammad, (sal Allaahu alayhi wa sallam)
14. Tasleem (turning the face to the right side and to the left one saying as-salamu 'alaykum wa rahmatullah)

١- الْقِيَامُ مَعَ الْقُدْرَةِ.

٢- وَتَكْبِيرَةُ الْإِحْرَامِ.

٣- وَقِرَاءَةُ الْفَاتِحَةِ.

٤- وَالرُّكُوعُ.

٥ - وَالِاعْتِدَالُ بَعْدَ الرُّكُوعِ.

٦- وَالسُّجُودُ عَلَىٰ الْأَعْضَاءِ السَّبْعَةِ.

٧- وَالرَّفْعُ مِنْهُ.

٨- وَالْجَلْسَةُ بَيْنَ السَّجْدَتَيْنِ.

٩- وَالطُّمَأْنِينَةُ فِي جَمِيعِ الْأَفْعَالِ.

١٠ - وَالتَّرْتِيبُ بَيْنَ الْأَرْكَانِ.

١١- وَالتَّشَهُّدُ الْأَخِيرُ.

١٢- وَالْجُلُوسُ لَهُ.

١٣- وَالصَّلَاةُ عَلَىٰ النَّبِيِّ ﷺ.

١٤- وَالتَّسْلِيمَتَانِ.

Lesson Eight: The Obligatory Acts of Prayer

الدَّرْسُ الثَّامن: وَاجِبَاتُ الصَّلاة

They are eight:

1. The various statements of Takbeer (saying Allaahu Akbar) other than the initial Takbeerat al-Ihram
2. Saying "sami Allaahu liman hamidah" (Allah accepts any who are

وَاجِبَاتُ الصَّلَاةِ، وَهِيَ ثَمَانِيَةٌ:

١- جَمِيعُ التَّكْبِيرَاتِ غَيْرَ تَكْبِيرَةِ الْإِحْرَامِ.

٢- وَقَوْلُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» لِلْإِمَامِ وَالْمُنْفَرِدِ.

٣- وَقَوْلُ: «رَبَّنَا وَلَكَ الْحَمْدُ» لِلْكُلِّ.

٤- وَقَوْلُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» فِي الرُّكُوعِ.

٥- وَقَوْلُ: «سُبْحَانَ رَبِّيَ الْأَعْلَى» فِي السُّجُودِ.

٦- وَقَوْلُ: «رَبِّ اغْفِرْ لِي» بَيْنَ السَّجْدَتَيْنِ.

٧- وَالتَّشَهُّدُ الْأَوَّلُ.

٨- وَالْجُلُوسُ لَهُ.

thankful to Him) by the Imaam as well as the one who is praying alone

3. Saying “rabbana wa laka al-hamd” (Our Lord, praise be to You) for for all who prays
4. Saying “Subhana rabbi al-‘athim” (Glory to my Lord, the Most Great) in the Rukoo’
5. Saying “Subhana rabbi al-a'la (Glory to my Lord, the Most High) in the Sujood
6. Saying “Rabbigh firli” (Oh my Lord, forgive me) between the two Sujood
7. The first Tashahhud and sitting for it.

الدَّرْسُ التَّاسِع: بَيَانُ التَّشَهُّدِ

Lesson Nine: An Explanation of the Tashahhud

بَيَانُ التَّشَهُّدِ، وَهُوَ: «التَّحِيَّاتُ للهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَلَّا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

ثُمَّ يُصَلِّي عَلَىٰ النَّبِيِّ ﷺ، وَيُبَارِكُ عَلَيهِ؛ فَيَقُولُ: «اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ، وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَىٰ مُحَمَّدٍ، وَعَلَىٰ آلِ

It is to say:

"Greetings, prayers and the pure things belong to Allaah. Peace be upon you, O Prophet, the Mercy of Allah and His blessings. Peace be upon us all and on the righteous servants of Allah. I bear witness that there is no deity worthy of worship except Allah alone, and I bear witness that Muhammad is His slave and Messenger."

Then to send salutations and blessings upon the Prophet (sal Allaahu alayhi wa sallam) by saying:

"Oh Allah, Exalt Muhammad and the family of Muhammad, as you did exalt Ibraheem and the family of Ibraheem, verily You are the Most Praised, The Most Glorious. And bless Muhammad and the family of Muhammad, as you did bless Ibraheem and the family of

Ibraheem, verily You are the Most Praised, The Most Glorious."

مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

After this, the slave seeks refuge with Allaah from punishment of Hell, the grave, the trials in life and death, and from the Dajjaal.

After that he may supplicate and ask Allah whatever he wishes, especially the type of supplications narrated by the Prophet, (sal Allaahu alayhi wa sallam):

"O Allah help me to perform Your remembrance, show gratitude and allow me to worship you in the good way. O Allaah I have oppressed myself with severe oppression and there is none other than You who forgives sins. So forgive me with a forgiveness from you and grant me your Mercy. You are the All-Merciful, The Oft Forgiving."

ثُمَّ يَسْتَعِيذُ بِاللهِ فِي التَّشَهُّدِ الْأَخِيرِ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ مَا شَاءَ، وَلَا سِيَّمَا الْمَأْثُورُ مِنْ ذَلِكَ، وَمِنْهُ: «اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ، اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

As for the first Tashahhud, one should stand after saying the two statements of Shahaadah to the third Rak'ah in the Dhuhr, Asr, Maghrib and Isha Prayers. If a person also sends peace and salutation upon the Prophet then this is better due to the general narration regarding it and then a person can stand for the third Rak'ah.

أَمَّا فِي التَّشَهُّدِ الْأَوَّلِ فَيَقُومُ بَعْدَ الشَّهَادَتَيْنِ إِلَى الثَّالِثَةِ فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، وَإِنْ صَلَّى عَلَى النَّبِيِّ ﷺ فَهُوَ أَفْضَلُ؛ لِعُمُومِ الْأَحَادِيثِ فِي ذَلِكَ، ثُمَّ يَقُومُ إِلَى الثَّالِثَةِ.

Lesson Ten: The Recommended Actions of the Prayer

الدَّرْسُ العاشر: سُنَنُ الصَّلاة

From amongst the Sunan (recommended) actions are:

1. The opening supplication of the prayer (al-istiftaah)
2. Placing the right hand over the left one on the chest while in the standing position before Rukoo' as well as after it.
3. Raising the hands up to the level of the shoulders or near the ears with the fingers being straight and close together (not separated) when saying *"Allaahu Akbar"* at the beginning of

سُنَنُ الصَّلَاةِ، وَمِنْهَا:

١- الِاسْتِفْتَاحُ.

٢- جَعْلُ كَفِّ الْيَدِ الْيُمْنَى عَلَى الْيُسْرَى فَوْقَ الصَّدْرِ حِينَ الْقِيَامِ، قَبْلَ الرُّكُوعِ وَبَعْدَهُ.

٣- رَفْعُ الْيَدَيْنِ مَضْمُومَتَيِ الْأَصَابِعِ مَمْدُودَةً حَذْوَ الْمَنْكِبَيْنِ، أَوِ الْأُذُنَيْنِ عِنْدَ التَّكْبِيرِ

الْأَوَّلِ، وَعِنْدَ الرُّكُوعِ، وَالرَّفْعِ مِنْهُ، وَعِنْدَ الْقِيَامِ مِنَ التَّشَهُّدِ الْأَوَّلِ إِلَىٰ الثَّالِثَةِ.

٤- مَا زَادَ عَنْ وَاحِدَةٍ فِي تَسْبِيحِ الرُّكُوعِ وَالسُّجُودِ.

٥- مَا زَادَ عَلَىٰ قَوْلِ: «رَبَّنَا وَلَكَ الْحَمْدُ» بَعْدَ الْقِيَامِ مِنَ الرُّكُوعِ، وَمَا زَادَ عَنْ وَاحِدَةٍ فِي الدُّعَاءِ بِالْمَغْفِرَةِ بَيْنَ السَّجْدَتَيْنِ.

٦- جَعْلُ الرَّأْسِ حِيَالَ الظَّهْرِ فِي الرُّكُوعِ.

٧- مُجَافَاةُ الْعَضُدَيْنِ عَنِ الْجَنْبَيْنِ، وَالْبَطْنِ عَنِ الْفَخِذَيْنِ، وَالْفَخِذَيْنِ عَنِ السَّاقَيْنِ فِي السُّجُودِ.

٨- رَفْعُ الذِّرَاعَيْنِ عَنِ الْأَرْضِ حِينَ السُّجُودِ.

٩- جُلُوسُ الْمُصَلِّي عَلَىٰ رِجْلِهِ الْيُسْرَىٰ مَفْرُوشَةً، وَنَصْبُ الْيُمْنَىٰ فِي التَّشَهُّدِ الْأَوَّلِ وَبَيْنَ السَّجْدَتَيْنِ.

١٠- التَّوَرُّكُ فِي التَّشَهُّدِ الْأَخِيرِ فِي الرُّبَاعِيَّةِ وَالثُّلَاثِيَّةِ وَهُوَ: الْجُلُوسُ عَلَىٰ مَقْعَدَتِهِ، وَجَعْلُ رِجْلِهِ الْيُسْرَىٰ تَحْتَ الْيُمْنَىٰ، وَنَصْبُ الْيُمْنَىٰ.

١١- الْإِشَارَةُ بِالسَّبَّابَةِ فِي التَّشَهُّدِ الْأَوَّلِ وَالثَّانِي، مِنْ حِينِ يَجْلِسُ إِلَىٰ نِهَايَةِ التَّشَهُّدِ، وَتَحْرِيكُهَا عِنْدَ الدُّعَاءِ.

the prayer, when performing the Rukoo’, when resuming the standing position after Rukoo’ and when standing to begin the third unit of the prayer

4. The statements of Glorification after the first time in both the Rukoo’ and Sujood
5. Any increase in the statement ‘*rabbanaa walaka al-hamd’* (My Lord, for you is praise) after standing from the Rukoo’, also an increase on the supplication for forgiveness between the two Sujood (the first is is obligatory),
6. Making the head and back on one level during the Rukoo’
7. Distance between the arms from the sides of the body, the abdomen from the thighs and the thighs from the shins during the Sujood.
8. Raising the forearms from the floor during the Sujood
9. The praying person sitting on his left foot which should be flat whilst his right foot is erect on his toes. This is done during the first Tashahhud and between the two Sujood.
10. At-Tawarruk – During the last Tashahhud (in prayer of three and four Units) - sitting on one’s posterior, placing ones left foot under the right leg and making the right foot erect.
11. Pointing with the index finger in the first and second Tashahhud from the beginning of sitting down until the end of the Tashahhud. Also, moving the index finger during supplications.
12. Salutations and blessings upon Muhammad (sal Allaahu alayhi wa sallam) and his family as well as Ibraheem and his family in the first tashahhud.
13. Supplications in the last Tashahhud
14. Reciting aloud during the Fajr Prayer, Jumu’ah, the two Eid Prayers, Istisqaa (Prayer for rain) as well as the

first two Units of Prayer in the Maghrib and Isha Prayers.

15. Reciting quietly during the Dhuhr Prayer, Asr Prayer, the third Rak'ah in the Maghrib Prayer and the last two Rak'ah of the Isha Prayer.
16. Reciting another passage from the Qur'an after Soorah al-Faatihah.

One must also pay attention to the other Recommended actions of the Prayer other than what we have mentioned such as: an increase in the statement of the person praying: *'Rabbana walaka al-hamd'* after rising from the Rukoo' for the Imaam, the person praying behind the Imaam and a person praying individually – this is a Recommended act.

From the recommended actions is also to place one's hands (with open fingers) on one's knees during the Bowing.

١٢- الصَّــلَاةُ وَالتَّبْرِيـكُ عَلَىٰ مُحَمَّـدٍ، وَآلِ مُحَمَّـدٍ، وَعَلَىٰ إِبْرَاهِيمَ، وَآلِ إِبْرَاهِيمَ فِي التَّشَهُّدِ الْأَوَّلِ.

١٣- الدُّعَاءُ فِي التَّشَهُّدِ الْأَخِيرِ.

١٤- الْجَهْرُ بِالْقِرَاءَةِ فِي صَلَاةِ الْفَجْرِ، وَصَلَاةِ الْجُمُعَةِ، وَصَلَاةِ الْعِيدَيْنِ، وَالِاسْتِسْقَاءِ، وَفِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَــلَاةِ الْمَغْرِبِ وَالْعِشَاءِ.

١٥- الْإِسْرَارُ بِالْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ، وَفِي الثَّالِثَةِ مِنَ الْمَغْرِبِ، وَالْأَخِيرَتَيْنِ مِنَ الْعِشَاءِ.

١٦- قِرَاءَةُ مَا زَادَ عَنِ الْفَاتِحَةِ مِنَ الْقُرْآنِ.

مَعَ مُرَاعَاةِ بَقِيَّةِ مَا وَرَدَ مِنَ السُّــنَنِ فِي الصَّــلَاةِ سِــوَىٰ مَا ذَكَرْنَا، وَمِنْ ذَلِكَ: مَا زَادَ عَلَىٰ قَوْلِ الْمُصَــلِّي: «رَبَّنَا وَلَكَ الْحَمْدُ» بَعْدَ الرَّفْعِ مِنَ الرُّكُوعِ فِي حَقِّ الْإِمَامِ، وَالْمَأْمُومِ، وَالْمُنْفَرِدِ؛ فَإِنَّهُ سُنَّةٌ.

وَمِنْ ذَلِكَ أَيْضًــا: وَضْــعُ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ مُفَرَّجَتَيِ الْأَصَابِعِ حِينَ الرُّكُوعِ.

Lesson Eleven: Invalidators of the Prayer

They are eight:

الدَّرْسُ الحادي عشر: مُبْطِلاتُ الصَّلاةِ

مُبْطِلَاتُ الصَّلَاةِ، وَهِيَ ثَمَانِيَةٌ:

١- الْكَلَامُ الْعَمْدُ مَعَ الذِّكْرِ وَالْعِلْمِ، أَمَّا النَّاسِي وَالْجَاهِلُ فَلَا تَبْطُلُ صَلَاتُهُ بِذَلِكَ.

٢- الضَّحِكُ.

٣- الْأَكْلُ.

٤- الشُّرْبُ.

٥- انْكِشَافُ الْعَوْرَةِ.

٦- الِانْحِرَافُ الْكَثِيرُ عَنْ جِهَةِ الْقِبْلَةِ.

٧- الْعَبَثُ الْكَثِيرُ الْمُتَوَالِي فِي الصَّلَاةِ.

٨- انْتِقَاضُ الطَّهَارَةِ.

1. Intentional talking with awareness and knowledge – as for the forgetful or ignorant person then his prayer is not invalidated with that.
2. Laughing
3. Eating
4. Drinking
5. The private parts of the body being uncovered
6. Excessive deviation away from the direction of the Qiblah
7. Excessive moving outside the regular acts and movements of prayer
8. Nullifying the ablution.

الدَّرْسُ الثَّاني عشر: شُرُوطُ الْوُضُوءِ

Lesson Twelve: The Conditions for Wudhu (Ablution).

شُرُوطُ الْوُضُوءِ، وَهِيَ عَشَرَةٌ:

١- الْإِسْلَامُ.

٢- وَالْعَقْلُ.

٣- وَالتَّمْيِيزُ.

٤- وَالنِّيَّةُ.

٥- وَاسْتِصْحَابُ حُكْمِهَا بِأَلَّا يَنْوِيَ قَطْعَهَا حَتَّى تَتِمَّ طَهَارَتُهُ.

٦- وَانْقِطَاعُ مُوجِبِ الْوُضُوءِ.

They are ten:

1. Islam
2. Intellect
3. Maturity of a child in differentiating between various matters
4. Intention
5. Continuity of intention (i.e. the person should not intend to discontinue his ablution before its completion)
6. The removal of that which necessitates Wudhu
7. Istinjaa (cleaning the areas of natural discharges with water) or Istijmaar (cleaning the private parts with stones, tissues, leaves etc.) before ablution
8. Water must be pure and acquired permissibly

٧- وَاسْتِنْجَاءٌ أَوِ اسْتِجْمَارٌ قَبْلَهُ.

٨- وَطُهُورِيَّةُ مَاءٍ وَإِبَاحَتُهُ.

٩- وَإِزَالَةُ مَا يَمْنَعُ وُصُولَهُ إِلَى الْبَشَرَةِ.

١٠- وَدُخُولُ وَقْتِ الصَّــلاةِ فِي حَقِّ مَنْ حَدَثُهُ دَائِمٌ.

9. The removal of all things that prevent water from reaching the body parts
10. The arrival of the time of Prayer for those who continually lose their ablution (for example due to release of gas, urine, or any reason that nullifies ablution)

الدَّرْسُ الثَّالث عشر: فُرُوضُ الْوُضُوءِ

Lesson Thirteen: The Obligatory Acts of Wudhu (Ablution)

فُرُوضُ الْوُضُوءِ، وَهِيَ سِتَّةٌ:

١- غَسْلُ الْوَجْهِ؛ وَمِنْهُ الْمَضْمَضَةُ وَالِاسْتِنْشَاقُ.

٢- وَغَسْلُ الْيَدَيْنِ مَعَ الْمِرْفَقَيْنِ.

٣- وَمَسْحُ جَمِيعِ الرَّأْسِ؛ وَمِنْهُ الْأُذُنَانِ.

٤- وَغَسْلُ الرِّجْلَيْنِ مَعَ الْكَعْبَيْنِ.

٥- وَالتَّرْتِيبُ.

٦- وَالْمُوَالَاةُ.

They are six:

1. Washing the face, including rinsing out the mouth with water and cleansing the nostrils of the nose
2. Washing the two hands up to and including the elbows
3. Wiping the whole head including the two ears
4. Washing the two feet including the ankles
5. Doing the ablution in the prescribed sequence
6. To ensure each body part is washed without delay

وَيُسْــتَحَــبُّ تَكْرَارُ غَسْــلِ الْوَجْهِ، وَالْيَــدَيْنِ، وَالرِّجْلَيْنِ ثَلَاثَ مَرَّاتٍ، وَهَكَذَا الْمَضْـمَضَــةُ، وَالِاسْتِنْشَاقُ، وَالْفَرْضُ مِنْ ذَلِكَ مَرَّةٌ وَاحِدَةٌ، أَمَّا مَسْحُ الرَّأْسِ فَلَا يُسْتَحَبُّ تَكْرَارُهُ كَمَا دَلَّتْ عَلَى ذَلِكَ الْأَحَادِيثُ الصَّحِيحَةُ.

It is recommended to wash the face, arms, feet as well as rinse the mouth and nose three times – the obligation is to do it only once. As for wiping over the head, then it is not recommended to repeat it as the authentic ahadeeth have proved.

Lesson Fourteen: The Nullifying Acts of Wudhu (Ablution)

الدَّرْسُ الرَّابع عشر: نَوَاقِضُ الْوُضُوءِ

They are six:

1. Discharge from either of the two passages (such as urine, faeces, gas, etc.)
2. Any unclean substance excessively discharged from the body
3. Losing one's consciousness due to sleep or otherwise
4. Touching one's private parts – front or back – without any barrier (ie cloth or similar)
5. Eating camel meat
6. Rejection of Islam, may Allah protect us and all Muslims from it.

نَوَاقِضُ الْوُضُوءِ؛ وَهِيَ سِتَّةٌ:

١- الْخَارِجُ مِنَ السَّبِيلَيْنِ.

٢- وَالْخَارِجُ الْفَاحِشُ النَّجِسُ مِنَ الْجَسَدِ.

٣- وَزَوَالُ الْعَقْلِ بِنَوْمٍ أَوْ غَيْرِهِ.

٤- وَمَسُّ الْفَرْجِ بِالْيَدِ قُبُلًا كَانَ أَوْ دُبُرًا مِنْ غَيْرِ حَائِلٍ.

٥- وَأَكْلُ لَحْمِ الْإِبِلِ.

٦- وَالرِّدَّةُ عَنِ الْإِسْلَامِ، أَعَاذَنَا اللهُ وَالْمُسْلِمِينَ مِنْ ذَلِكَ.

Important Note: As for washing the deceased then the correct opinion is that this does not invalidate the Wudhu and this is the opinion of the majority of the people of knowledge. This is due to the lack of evidence for this. However, if a person accidently touches the private parts of the deceased during the Ghusl without any barrier then this obligates Wudhu. So the obligation is to not touch the private parts of the deceased person (when washing) except with a cloth.

تَنْبِيهٌ هَامٌّ: أَمَّا غَسْلُ الْمَيِّتِ: فَالصَّحِيحُ أَنَّهُ لَا يَنْقُضُ الْوُضُوءَ، وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ؛ لِعَدَمِ الدَّلِيلِ عَلَى ذَلِكَ، لَكِنْ لَوْ أَصَابَتْ يَدُ الْغَاسِلِ فَرْجَ الْمَيِّتِ مِنْ غَيْرِ حَائِلٍ وَجَبَ عَلَيْهِ الْوُضُوءُ. وَالْوَاجِبُ عَلَيْهِ أَلَّا يَمَسَّ فَرْجَ الْمَيِّتِ إِلَّا مِنْ وَرَاءِ حَائِلٍ.

Also, touching a woman does not break the Wudhu in any situation – whether that is out of sexual desire or not according to the correct of the two opinions of the scholars as long as there is nothing discharged (from the frontal private part). This is because the Prophet (sal Allaahu alayhi wa sallam)

وَهَكَذَا مَسُّ الْمَرْأَةِ لَا يَنْقُضُ الْوُضُوءَ مُطْلَقًا، سَوَاءٌ كَانَ ذَلِكَ عَنْ شَهْوَةٍ، أَوْ غَيْرِ شَهْوَةٍ فِي أَصَحِّ قَوْلَيِ الْعُلَمَاءِ، مَا لَمْ يَخْرُجْ مِنْهُ شَيْءٌ؛ لِأَنَّ النَّبِيَّ ﷺ قَبَّلَ بَعْضَ نِسَائِهِ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

would kiss some of his wives, then pray without performing Wudhu.

As for the saying of Allaah (the Glorified) in the two verses:

{... or you have touched women...} [04:43][05:06]

The intent behind this is: sexual intercourse; this is the correct opinion from the two opinions of the scholars and it is the statement of Ibn Abbaas and a large group of scholars from the Salaf and those who came after.

Allaah is the One who controls guidance.

أَمَّا قَوْلُ اللهِ سُبْحَانَهُ فِي آيَتَي النِّسَاءِ وَالْمَائِدَةِ: ﴿أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ﴾، فَالْمُرَادُ بِهِ: الْجِمَاعُ، فِي الْأَصَحِّ مِنْ قَوْلَي الْعُلَمَاءِ، وَهُوَ قَوْلُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَجَمَاعَةٍ مِنَ السَّلَفِ وَالْخَلَفِ، وَاللهُ وَلِيُّ التَّوْفِيقِ.

Lesson Fifteen: Every Muslim adorning himself with the legislated manners

الدَّرْسُ الخامس عشر: التَّحَلِّي بِالأَخْلَاقِ الْمَشْرُوعَةِ لِكُلِّ مُسلِمٍ

This includes:

- Truthfulness & Trustworthiness
- Abstinence & modesty
- Courage, generosity & loyalty
- Refraining from everything that Allaah has made unlawful
- Being a good neighbour
- Helping the needy according to one's ability…

and other morals and manners legislated in the Qur'an and Sunnah.

التَّحَلِّي بِالْأَخْلَاقِ الْمَشْرُوعَةِ لِكُلِّ مُسْلِمٍ، وَمِنْهَا: الصِّدْقُ، وَالْأَمَانَةُ، وَالْعَفَافُ، وَالْحَيَاءُ، وَالشَّجَاعَةُ، وَالْكَرَمُ، وَالْوَفَاءُ، وَالنَّزَاهَةُ عَنْ كُلِّ مَا / اللهُ، وَحُسْنُ الْجِوَارِ، وَمُسَاعَدَةُ ذَوِي الْحَاجَةِ حَسَبَ الطَّاقَةِ، وَغَيْرُ ذَلِكَ مِنَ الْأَخْلَاقِ الَّتِي دَلَّ الْكِتَابُ أَوِ السُّنَّةُ عَلَىٰ شَرْعِيَّتِهَا.

Lesson Sixteen: Adorning one's self with Islamic Ethics & Practices

الدَّرْسُ السَّادس عشر: التَّأَدُّبُ بِالآدَابِ الإِسْلامِيَّةِ

This includes:

- The greeting of Salaam,
- Cheerfulness
- Eating and drinking with the right hand
- Mentioning the name of Allaah when beginning something
- Praising Allaah when finishing something
- Praising Allaah after sneezing &

التَّأَدُّبُ بِالْآدَابِ الْإِسْلَامِيَّةِ، وَمِنْهَا: السَّلَامُ، وَالْبَشَاشَةُ، وَالْأَكْلُ بِالْيَمِينِ وَالشُّرْبُ بِهَا، وَالتَّسْمِيَةُ عِنْدَ الِابْتِدَاءِ، وَالْحَمْدُ عِنْدَ الْفَرَاغِ، وَالْحَمْدُ بَعْدَ الْعُطَاسِ، وَتَشْمِيتُ الْعَاطِسِ إِذَا

حَمِدَ اللهَ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ لِلصَّلَاةِ وَالدَّفْنِ، وَالْآدَابُ الشَّرْعِيَّةُ عِنْدَ دُخُولِ الْمَسْجِدِ أَوِ الْمَنْزِلِ وَالْخُرُوجِ مِنْهُمَا، وَعِنْدَ السَّفَرِ، وَمَعَ الْوَالِدَيْنِ، وَالْأَقَارِبِ، وَالْجِيرَانِ، وَالْكِبَارِ وَالصِّغَارِ، وَالتَّهْنِئَةُ بِالْمَوْلُودِ، وَالتَّبْرِيكُ بِالزَّوَاجِ، وَالتَّعْزِيَةُ فِي الْمُصَابِ، وَغَيْرُ ذَلِكَ مِنَ الْآدَابِ الْإِسْلَامِيَّةِ فِي اللُّبْسِ وَالْخَلْعِ وَالِانْتِعَالِ.

supplicating for the sneezing person if he praises Allaah
- Visiting an ill person
- Following the funeral procession including the Prayer and burial
- Adhering to the Islamic etiquettes when entering and leaving homes and mosques and whilst travelling
- Dealing kindly with parents, relatives, neighbours, the elders and the young
- Offering congratulations for a new born
- Praying for blessing in marriages as well as offering condolences after afflictions…

and other Islamic manners for wearing and removing shoes and clothes etc.

الدَّرْسُ السَّابع عشر: التَّحْذِيرُ مِنَ الشِّرْكِ وَأَنْوَاعِ الْمَعَاصِي

Lesson Seventeen: A warning against Shirk and various types of sins

الْحَذَرُ وَالتَّحْذِيرُ مِنَ الشِّرْكِ وَأَنْوَاعِ الْمَعَاصِي.

وَمِنْهَا: السَّبْعُ الْمُوبِقَاتُ الْمُهْلِكَاتُ؛ وَهِيَ: الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ.

وَمِنْهَا: عُقُوقُ الْوَالِدَيْنِ، وَقَطِيعَةُ الرَّحِمِ، وَشَهَادَةُ الزُّورِ، وَالْأَيْمَانُ الْكَاذِبَةُ، وَإِيذَاءُ الْجَارِ، وَظُلْمُ النَّاسِ فِي الدِّمَاءِ، وَالْأَمْوَالِ، وَالْأَعْرَاضِ، وَشُرْبُ الْمُسْكِرِ، وَلَعِبُ الْقِمَارِ ـ وَهُوَ: الْمَيْسِرُ ـ وَالْغِيبَةُ، وَالنَّمِيمَةُ، وَغَيْرُ ذَلِكَ مِمَّا نَهَى اللهُ عَزَّوَجَلَّ عَنْهُ، أَوْ رَسُولُهُ ﷺ.

Amongst them are the seven destructive (deadly) major sins:

- Shirk with Allaah
- Magic
- Killing a person whom Allaah has forbidden except by right (by Allah’s permission)
- Consuming Usury and Interest
- Consuming the wealth of orphans
- Turning back on the day when two armies meet
- Accusing modest, pious believing women [of indecency]

Also from the other types of sins are:

- Being disobedient to one’s parents,
- Breaking the ties of kinship,
- False witness testimonies & false vows
- Harming one’s neighbour;
- Oppressing people by taking blood (killing and fighting), wealth and honour;
- Drinking intoxicants,
- Gambling,
- Backbiting & slandering…

and other matters which Allaah and His Messenger (sal Allaahu alayhi wa sallam) forbade.[٤٤]

Lesson Eighteen: Preparing the deceased, praying upon him and his burial

الدَّرْسُ الثَّامن عشر: تَجْهِيزُ الْمَيِّتِ والصَّلاةُ عليه وَدَفْنُهُ

The details of this are as follows:

وَإِلَيْكَ تَفْصِيلُ ذَلِكَ:

1. Encouraging an ill person to pronounce [the statement of Tawheed]

It is legislated to prompt an ill person whom death has approached to say: "Laa ilaah Illa Allaah." This is due to the statement of the Prophet (sal Allaahu alayhi wa sallam), **((Encourage [those who are close to being] deceased to say: Laa ilaaha Illah Allaah))**

The meaning of deceased in the hadeeth is: those close to death, upon whom the indicators of death have appeared.

أَوَّلًا: يُشْرَعُ تَلْقِينُ الْمُحْتَضِرِ: (لَا إِلَهَ إِلَّا اللهُ)؛ لِقَوْلِ النَّبِيِّ ﷺ «لَقِّنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا اللهُ»، رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ، وَالْمُرَادُ بِالْمَوْتَى فِي هَذَا الْحَدِيثِ: الْمُحْتَضِرُونَ، وَهُمْ مَنْ ظَهَرَتْ عَلَيْهِمْ أَمَارَاتُ الْمَوْتِ.

2. When a Muslim is confirmed dead his eyes must be closed and his jaws brought together.

This is due to the established Sunnah regarding this.

ثَانِيًا: إِذَا تَيَقَّنَ مَوْتُهُ أُغْمِضَتْ عَيْنَاهُ وَشُدَّ لِحْيَاهُ؛ لِوُرُودِ السُّنَّةِ بِذَلِكَ.

3. It is obligatory to wash the deceased Muslim except if he is a martyr killed in a battle

The Martyr is not washed nor is he prayed over, rather he is buried in his clothing. This is because the Prophet (sal Allaahu alayhi wa sallam) did not wash the martyrs of Uhud nor did he pray over them.

ثَالِثًا: يَجِبُ تَغْسِيلُ الْمَيِّتِ الْمُسْلِمِ، إِلَّا أَنْ يَكُونَ شَهِيدًا مَاتَ فِي الْمَعْرَكَةِ فَإِنَّهُ لَا يُغَسَّلُ وَلَا يُصَلَّى عَلَيْهِ؛ بَلْ يُدْفَنُ فِي ثِيَابِهِ؛ لِأَنَّ النَّبِيَّ ﷺ لَمْ يُغَسِّلْ قَتْلَى أُحُدٍ وَلَمْ يُصَلِّ عَلَيْهِمْ.

4. A description of washing the deceased

The private parts of the deceased are covered with a cloth; he should be raised slightly and his stomach should be squeezed gently. Then, the one who is washing the body should take a piece of cloth, wrap it around his hand and wash the private areas of the body. Next, he should perform

رَابِعًا: صِفَةُ غَسْلِ الْمَيِّتِ: أَنَّهُ تُسْتَرُ عَوْرَتُهُ، ثُمَّ يُرْفَعُ قَلِيلًا وَيُعْصَرُ بَطْنُهُ عَصْرًا رَفِيقًا، ثُمَّ يَلُفُّ الْغَاسِلُ عَلَى يَدِهِ خِرْقَةً أَوْ نَحْوَهَا فَيُنَجِّيهِ بِهَا، ثُمَّ يُوَضِّئُهُ وُضُوءَ الصَّلَاةِ، ثُمَّ يَغْسِلُ رَأْسَهُ وَلِحْيَتَهُ بِمَاءٍ وَسِدْرٍ أَوْ نَحْوِهِ، ثُمَّ يَغْسِلُ شِقَّهُ الْأَيْمَنَ، ثُمَّ الْأَيْسَرَ، ثُمَّ يَغْسِلُهُ كَذَلِكَ مَرَّةً ثَانِيَةً وَثَالِثَةً، يُمِرُّ فِي كُلِّ مَرَّةٍ يَدَهُ عَلَى بَطْنِهِ، فَإِنْ خَرَجَ مِنْهُ شَيْءٌ

غَسَلَهُ، وَسَدَّ الْمَحَلَّ بِقُطْنٍ أَوْ نَحْوِهِ، فَإِنْ لَمْ يَسْتَمْسِكْ فَبِطِينٍ حُرٍّ، أَوْ بِوَسَائِلِ الطِّبِّ الْحَدِيثَةِ؛ كَاللَّزْقِ وَنَحْوِهِ، وَيُعِيدُ وُضُوءَهُ، وَإِنْ لَمْ يُنَقَّ بِثَلَاثٍ زِيدَ إِلَىٰ خَمْسٍ، أَوْ إِلَىٰ سَبْعٍ، ثُمَّ يُنَشِّفُهُ بِثَوْبٍ، وَيَجْعَلُ الطِّيبَ فِي مَغَابِنِهِ، وَمَوَاضِعِ سُجُودِهِ، وَإِنْ طَيَّبَهُ كُلَّهُ كَانَ حَسَنًا، وَيُجَمِّرُ أَكْفَانَهُ بِالْبَخُورِ، وَإِنْ كَانَ شَارِبُهُ أَوْ أَظْفَارُهُ طَوِيلَةً أَخَذَ مِنْهَا، وَإِنْ تَرَكَ ذَلِكَ فَلَا حَرَجَ، وَلَا يُسَرِّحُ شَعْرَهُ، وَلَا يَحْلِقُ عَانَتَهُ، وَلَا يَخْتِنُهُ؛ لِعَدَمِ الدَّلِيلِ عَلَىٰ ذَلِكَ، وَالْمَرْأَةُ يُظْفَرُ شَعْرُهَا ثَلَاثَةَ قُرُونٍ، وَيُسْدَلُ مِنْ وَرَائِهَا.

خَامِسًا: تَكْفِينُ الْمَيِّتِ: الْأَفْضَلُ أَنْ يُكَفَّنَ الرَّجُلُ فِي ثَلَاثَةِ أَثْوَابٍ بِيضٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ؛ كَمَا فُعِلَ بِالنَّبِيِّ ﷺ، يُدْرَجُ فِيهَا إِدْرَاجًا، وَإِنْ كُفِّنَ فِي قَمِيصٍ وَإِزَارٍ وَلِفَافَةٍ فَلَا بَأْسَ.

وَالْمَرْأَةُ تُكَفَّنُ فِي خَمْسَةِ أَثْوَابٍ: دِرْعٍ، وَخِمَارٍ، وَإِزَارٍ، وَلِفَافَتَيْنِ.

وَيُكَفَّنُ الصَّبِيُّ فِي ثَوْبٍ وَاحِدٍ إِلَىٰ ثَلَاثَةِ أَثْوَابٍ، وَتُكَفَّنُ الصَّغِيرَةُ فِي قَمِيصٍ وَلِفَافَتَيْنِ.

وَالْوَاجِبُ فِي حَقِّ الْجَمِيعِ ثَوْبٌ وَاحِدٌ يَسْتُرُ جَمِيعَ الْمَيِّتِ.

لَكِنْ إِذَا كَانَ **الْمَيِّتُ مُحْرِمًا** فَإِنَّهُ يُغَسَّلُ بِمَاءٍ وَسِدْرٍ، وَيُكَفَّنُ فِي إِزَارِهِ وَرِدَائِهِ أَوْ فِي غَيْرِهِمَا،

ablution on him - the same ablution that is made for prayer. Then he should wash his head and beard with water and Sidr (crushed leaves of the Lote Tree) or something similar to it. Next, he should wash the right side of the body, following that with the left. Then he should repeat the whole process for a second and a third time - each time passing his hands on the deceased's stomach. When he passes his hands over the stomach, some waste matter may be discharged, and if that happens, he should clean it and then block the orifices with cotton or something similar. If the orifice doesn't hold together (discharges keep coming out), he may cover them with special clay or he may use any other technique or material known in modern-day medicine, such as plaster.

He then repeats his Wudhu; if three washes are not enough to cleanse the deceased, then he can wash him five times or seven. After this, he dries the deceased with a towel; he perfumes his armpits and the parts of his body that touch the floor during prostration; and if he perfumes all of his body then that is better. Also the shroud should be perfumed with Bukhoor.

If the moustache or nails of the deceased are lengthy, they can be clipped or trimmed and if one was to not do this then there is no problem. The hair of the deceased is not combed, his pubic hair is not shaved nor is he circumcised due to no proof indicating this. The hair of a woman is tied in three braids and allowed to fall behind her.

5. Shrouding the deceased

The best way to enshroud a male body is to enshroud it in three white sheets, using neither a shirt nor a turban, as was done with the Prophet (Sal Allaahu alayhi wa sallam). The sheets should be wrapped around the body. However, there is no harm in wrapping the body in a shirt, a loincloth, and a wrapping.

A woman is enshrouded in five garments: a dress, veil, loincloth, and two wrappings. A

male child may be enshrouded in one or three garments, and a female child is enshrouded in a shirt and two wrappings.

All that is mentioned above is recommended. In terms of what is compulsory for males and females, children and adults, they must be wrapped in at least one garment that covers the entire body.

However, if the deceased was in a state of Ihram, meaning that he was in the sacred state of a pilgrim, then he should simply be washed with water and Sidr, and enshrouded in the dress of the pilgrim (one lower garment and one upper garment) or in some other dress. Neither his head nor his face should be covered, and no perfume is to be used on him, because he will be raised (in the same state of Ihram) on the Day of Judgement, speaking the famous phrase (Labbaik...) of the pilgrim. The pilgrim is an exception narrated in an authentic Hadith.

If the one who died in a state of Ihram is a woman, then she is enshrouded like anyone else, except for the following rulings: no perfume is to be used, and though her face and hands are not to be covered with the veil and gloves, they are to be covered with the sheets that are used for her shrouding, the same sheets that we mentioned when we described the enshrouding of a woman.

6. The person who washes the body

The most deserving person to wash the body, to pray over it and to bury it is the person who was chosen for the task by the deceased. If no one was chosen by the deceased, the next worthy person for the task is the father, followed by the grandfather, followed by the closest male relatives - that is, if the deceased is a male.

The most deserving person to wash the female is also the person who was chosen by the deceased. The next deserving person is the mother, then the grandmother, followed in succession by her closest female relatives. A husband may wash his wife and vice versa, because Abu Bakr (May Allaah be pleased with him) was

وَلَا يُغَطَّىٰ رَأْسُهُ وَلَا وَجْهُهُ، وَلَا يُطَيَّبُ؛ لِأَنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا، كَمَا صَحَّ بِذَلِكَ الْحَدِيثُ عَنْ رَسُولِ اللهِ ﷺ.

وَإِنْ كَانَ **الْمُحْرِمُ امْرَأَةً** كُفِّنَتْ كَغَيْرِهَا، وَلَكِنْ لَا تُطَيَّبُ، وَلَا يُغَطَّىٰ وَجْهُهَا بِنِقَابٍ، وَلَا يَدَاهَا بِقُفَّازَيْنِ، وَلَكِن يُغَطَّىٰ وَجْهُهَا وَيَدَاهَا بِالْكَفَنِ الَّذِي كُفِّنَتْ فِيهِ؛ كَمَا تَقَدَّمَ بَيَانُ صِفَةِ تَكْفِينِ الْمَرْأَةِ.

سَادِسًا: أَحَقُّ النَّاسِ بِغَسْلِهِ وَالصَّلَاةِ عَلَيْهِ وَدَفْنِهِ: وَصِيُّهُ فِي ذَلِكَ، ثُمَّ الْأَبُ، ثُمَّ الْجَدُّ، ثُمَّ الْأَقْرَبُ فَالْأَقْرَبُ مِنَ الْعَصَبَاتِ فِي حَقِّ الرَّجُلِ.

وَالْأَوْلَىٰ بِغَسْلِ الْمَرْأَةِ: وَصِيَّتُهَا، ثُمَّ الْأُمُّ، ثُمَّ الْجَدَّةُ، ثُمَّ الْأَقْرَبُ فَالْأَقْرَبُ مِنْ نِسَائِهَا.

وَلِلزَّوْجَينَ أَنْ يَغْسِلَ أَحَدُهُمَا الْآخَرَ؛ لِأَنَّ الصِّدِّيقَ غَسَّلَتْهُ زَوْجَتُهُ، وَلِأَنَّ عَلِيًّا غَسَّلَ زَوْجَتَهُ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا.

سَابِعًا: صِفَةُ الصَّلَاةِ عَلَىٰ الْمَيِّتِ: يُكَبِّرُ أَرْبَعًا، وَيَقْرَأُ بَعْدَ الْأُولَىٰ: الْفَاتِحَةَ، وَإِنْ قَرَأَ مَعَهَا سُورَةً قَصِيرَةً أَوْ آيَةً أَوْ آيَتَيْنِ فَحَسَنٌ، لِلْحَدِيثِ الصَّحِيحِ الْوَارِدِ فِي ذَلِكَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، ثُمَّ يُكَبِّرُ الثَّانِيَةَ وَيُصَلِّي عَلَىٰ النَّبِيِّ ﷺ كَصَلَاتِهِ فِي التَّشَهُّدِ، ثُمَّ يُكَبِّرُ الثَّالِثَةَ، وَيَقُولُ: «**اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا**

وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ»، ثُمَّ يُكَبِّرُ الرَّابِعَةَ، وَيُسَلِّمُ تَسْلِيمَةً وَاحِدَةً عَنْ يَمِينِهِ.

وَيُسْتَحَبُّ أَنْ يَرْفَعَ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ.

وَإِذَا كَانَ الْمَيِّتُ امْرَأَةً يُقَالُ: «اللَّهُمَّ اغْفِرْ لَهَا... إلخ».

وَإِذَا كَانَتِ الْجَنَائِزُ اثْنَتَيْنِ يُقَالُ: «اللَّهُمَّ اغْفِرْ لَهُمَا... إلخ».

وَإِنْ كَانَتِ الْجَنَائِزُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «اللَّهُمَّ اغْفِرْ لَهُمْ... إلخ».

أَمَّا إِذَا كَانَ فَرَطًا فَيُقَالُ بَدَلَ الدُّعَاءِ لَهُ بِالْمَغْفِرَةِ: «اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذُخْرًا لِوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أُجُورَهُمَا، وَأَلْحِقْهُ بِصَالِحِ سَلَفِ الْمُؤْمِنِينَ،

washed by his wife and because 'Ali (May Allaah be pleased with him) washed his wife Fatimah (May Allaah be pleased with her).

7. How to pray over the dead

Say Takbeer four times. After the first time, one should recite Al-Fatihah, and it is also good to recite a short Surah after that, or even one verse or two - a practice that is based on an authentic Hadith related by Ibn 'Abbas (Radhi Allahu Anhuma).

After the second Takbeer, one should send blessings upon the Prophet (sal Allaahu alayhi wa sallam) just as one does so in the seated position of the prayer.

Then, he should say the Takbeer for a third time, and say:

"0 Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. 0 Allah, whom among us You keep alive, then let such a life be upon Islam, and whom among us You take unto Yourself, then let such a death be upon faith. 0 Allah, forgive and have mercy upon him, excuse him and pardon him, and make honorable his reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse. Admit him into Paradise, protect him from the punishment of the grave and the torment of the Fire; make spacious for him his grave and illuminate it for him. 0 Allah, do not deprive us of his reward and do not let us stray after him."

Then one should make the fourth Takbeer, after which one says one Tasleem to the right.
With each Takbeer, it is recommended to raise one's hands. Of course, the pronouns change according to who it is that died: if it is a female: "O Allah, forgive her"; if it is more than one person that died, "O Allah,

وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ».

وَالسُّنَّةُ أَنْ يَقِفَ الْإِمَامُ حِذَاءَ رَأْسِ الرَّجُلِ، وَوَسَطَ الْمَرْأَةِ، وَأَنْ يَكُونَ الرَّجُلُ مِمَّا يَلِي الْإِمَامَ إِذَا اجْتَمَعَتِ الْجَنَائِزُ، وَالْمَرْأَةُ مِمَّا يَلِي الْقِبْلَةَ، وَإِنْ كَانَ مَعَهُمْ أَطْفَالٌ قُدِّمَ الصَّبِيُّ عَلَى الْمَرْأَةِ، ثُمَّ الْمَرْأَةُ، ثُمَّ الطِّفْلَةُ، وَيَكُونُ رَأْسُ الصَّبِيِّ حِيَالَ رَأْسِ الرَّجُلِ، وَوَسَطُ الْمَرْأَةِ حِيَالَ رَأْسِ الرَّجُلِ، وَهَكَذَا الطِّفْلَةُ يَكُونُ رَأْسُهَا حِيَالَ رَأْسِ الْمَرْأَةِ، وَيَكُونُ وَسَطَهَا حِيَالَ رَأْسِ الرَّجُلِ، وَيَكُونَ الْمُصَلُّونَ جَمِيعًا خَلْفَ الْإِمَامِ، إِلَّا أَنْ يَكُونَ وَاحِدًا لَمْ يَجِدْ مَكَانًا خَلْفَ الْإِمَامِ فَإِنَّهُ يَقِفُ عَنْ يَمِينِهِ.

ثَامِنًا: صِفَةُ دَفْنِ الْمَيِّتِ: الْمَشْرُوعُ تَعْمِيقُ الْقَبْرِ إِلَىٰ وَسَطِ الرَّجُلِ، وَأَنْ يَكُونَ فِيهِ لَحْدٌ مِنْ جِهَةِ الْقِبْلَةِ، وَأَنْ يُوضَعَ الْمَيِّتُ فِي اللَّحْدِ عَلَىٰ جَنْبِهِ الْأَيْمَنِ، وَتُحَلَّ عُقَدُ الْكَفَنِ، وَلَا تُنْزَعُ بَلْ تُتْرَكُ، وَلَا يُكْشَفُ وَجْهُهُ سَوَاءٌ كَانَ الْمَيِّتُ رَجُلًا أَوِ امْرَأَةً، ثُمَّ يُنْصَبُ عَلَيْهِ اللَّبِنُ، وَيُطَيَّنُ حَتَّىٰ يَثْبُتَ وَيَقِيَهِ التُّرَابَ، فَإِنْ لَمْ يَتَيَسَّرِ اللَّبِنُ فَبِغَيْرِ ذَلِكَ مِنْ أَلْوَاحٍ، أَوْ أَحْجَارٍ، أَوْ خَشَبٍ يَقِيهِ التُّرَابَ، ثُمَّ يُهَالُ عَلَيْهِ التُّرَابُ، وَيُسْتَحَبُّ أَنْ يُقَالَ عِنْدَ ذَلِكَ: «**بِاسْمِ اللهِ، وَعَلَىٰ مِلَّةِ رَسُولِ اللهِ**»، وَيُرْفَعُ الْقَبْرُ

forgive them." And if two people died, the Arabic language accommodate سthe dual as well, so that one says, "the two of them."

If the deceased is a child who has not yet reached the age of puberty, rather than supplicating for his forgiveness one should say,

"O Allah, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allah, through him, make heavy their Scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibrahim, and protect him by Your mercy from the torment of Hell."

The Sunnah is for the Imaam to stand parallel to the head of the deceased male, and parallel to the middle of the deceased female. If the funeral prayer is for more than one person, the male body should be placed closest to the Imam. If there are children as well, then the male children are placed before the female adults, who are to be placed before the female children. The head of the male child should be parallel to the head of the male adult, and the middle part of the woman's body should be parallel to the head of the male adult. The same applies to the female child: her head is parallel to the head of the female adult, and the middle part of her body is parallel to the head of the male adult. Those praying with the Imam should all stand behind him, unless there remains one who finds no place behind him; he may stand to the Imam's right.

8. How to bury the dead

It is legislated for the grave to be dug to a depth equal to the size of the man being buried. Inside of the grave, there should also be a side hole (this hole is called a Lahd) towards the direction of the Qiblah. The body should then be placed on his right side in the Lahd. The knot of the shroud should be untied but the shroud should not be removed rather left alone on him. The face of the deceased should not be exposed,

قَدْرَ شِبْرٍ، وَيُوضَعُ عَلَيْهِ حَصْبَاءُ إِنْ تَيَسَّرَ ذَلِكَ، وَيُرَشُّ بِالْمَاءِ.

وَيُشْرَعُ لِلْمُشَيِّعِينَ أَنْ يَقِفُوا عِنْدَ الْقَبْرِ وَيَدْعُوا لِلْمَيِّتِ؛ لِأَنَّ النَّبِيَّ ﷺ كَانَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ وَقَالَ: «**اسْتَغْفِرُوا لِأَخِيكُمْ، وَاسْأَلُوا لَهُ التَّثْبِيتَ، فَإِنَّهُ الْآنَ يُسْأَلُ**».

تَاسِعًا: وَيُشْرَعُ لِمَنْ لَمْ يُصَلِّ عَلَيْهِ أَنْ يُصَلِّي عَلَيْهِ بَعْدَ الدَّفْنِ؛ لِأَنَّ النَّبِيَّ ﷺ فَعَلَ ذَلِكَ، عَلَىٰ أَنْ يَكُونَ ذَلِكَ فِي حُدُودِ شَهْرٍ فَأَقَلَّ، فَإِنْ كَانَتِ الْمُدَّةُ أَكْثَرَ مِنْ ذَلِكَ لَمْ تُشْرَعِ الصَّلَاةُ عَلَىٰ الْقَبْرِ؛ لِأَنَّهُ لَمْ يُنْقَلْ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّىٰ عَلَىٰ قَبْرٍ بَعْدَ شَهْرٍ مِنْ دَفْنِ الْمَيِّتِ.

عَاشِرًا: لَا يَجُوزُ لِأَهْلِ الْمَيِّتِ أَنْ يَصْنَعُوا طَعَامًا لِلنَّاسِ؛ لِقَوْلِ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ الصَّحَابِيِّ الْجَلِيلِ رَضِيَ اللَّهُ عَنْهُ: «**كُنَّا نَعُدُّ الِاجْتِمَاعَ إِلَىٰ أَهْلِ الْمَيِّتِ وَصَنْعَةَ الطَّعَامِ بَعْدَ الدَّفْنِ مِنَ النِّيَاحَةِ**»، رَوَاهُ الْإِمَامُ أَحْمَدُ بِسَنَدٍ حَسَنٍ، أَمَّا صُنْعُ الطَّعَامِ لَهُمْ أَوْ لِضُيُوفِهِمْ فَلَا بَأْسَ، وَيُشْرَعُ لِأَقَارِبِهِ وَجِيرَانِه أَنْ يَصْنَعُوا لَهُمُ الطَّعَامَ؛ لِأَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَهُ الْخَبَرُ بِمَوْتِ جَعْفَرِ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فِي الشَّامِ أَمَرَ أَهْلَهُ أَنْ يَصْنَعُوا طَعَامًا لِأَهْلِ جَعْفَرٍ، وَقَالَ: «**إِنَّهُ أَتَاهُمْ مَا يَشْغَلُهُمْ**»، وَلَا حَرَجَ عَلَىٰ أَهْلِ الْمَيِّتِ أَنْ يَدْعُوا جِيرَانَهُمْ أَوْ غَيْرَهُمْ لِلْأَكْلِ

regardless of whether the deceased is a man or a woman.

Then bricks should be placed on the Lahd and made firm, so that the body is protected from dirt. If bricks are not available, then wooden planks, stones or wood may be used: anything to protect the body from dirt.

Next, dirt is poured down, and it is recommended to say,

"Bismillah wa 'Ala Millati Rasoolillah. (In the Name of Allah and upon the way of the Messenger of Allah)."

The ground of the grave should be raised by a handspan. If possible, pebbles should be placed above the grave and it should be sprinkled with water.

It is legislated for those who participated in the burial to then stand beside the grave and supplicate for the deceased. This is because the Prophet (sal Allaahu alayhi wa sallam)) would say after finishing burying a body, **((Ask forgiveness for your brother, and ask (Allah) to make him firm, for indeed, he is being asked right now.))**

9. Regarding the person who was not able to attend the funeral prayer

It is legislated for the person who has not prayed over the deceased before the burial, to pray over him after the burial, because the Prophet (sal Allaahu alayhi wa sallam) did that. However, it must be performed within the period of a month. If the period is longer than that, then it is not legislated to pray over the grave, because it has not been reported that the Prophet (sal Allaahu alayhi wa sallam) prayed over a grave when more than one month expired after the burial.

10. The family of the deceased cooking food

It is not permissible for the relatives of the deceased to prepare food for others: the virtuous Companion, Jarir bin 'Abdullah Al-Bajali (May Allaah be pleased with

مِنَ الطَّعَامِ الْمُهْدَىٰ إِلَيْهِمْ، وَلَيْسَ لِذَٰلِكَ وَقْتٌ مَحْدُودٌ فِيمَا نَعْلَمُ مِنَ الشَّرْعِ.

حَادِيَ عَشَرَ: لَا يَجُوزُ لِلْمَرْأَةِ الْإِحْدَادُ عَلَىٰ مَيِّتٍ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ، إِلَّا عَلَىٰ زَوْجِهَا فَإِنَّهُ يَجِبُ عَلَيْهَا أَنْ تُحِدَّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، إِلَّا أَنْ تَكُونَ حَامِلًا فَإِلَىٰ وَضْعِ الْحَمْلِ؛ لِثُبُوتِ السُّنَّةِ الصَّحِيحَةِ عَنِ النَّبِيِّ ﷺ بِذَٰلِكَ.

أَمَّا الرَّجُلُ فَلَا يَجُوزُ لَهُ أَنْ يُحِدَّ عَلَىٰ أَحَدٍ مِنَ الْأَقَارِبِ أَوْ غَيْرِهِمْ.

ثَانِيَ عَشَرَ: يُشْرَعُ لِلرِّجَالِ زِيَارَةُ الْقُبُورِ بَيْنَ وَقْتٍ وَآخَرَ لِلدُّعَاءِ لَهُمْ، وَالتَّرَحُّمِ عَلَيْهِمْ، وَتَذَكُّرِ الْمَوْتِ وَمَا بَعْدَهُ؛ لِقَوْلِ النَّبِيِّ ﷺ: «**زُورُوا الْقُبُورَ؛ فَإِنَّهَا تُذَكِّرُكُمُ الْآخِرَةَ**»، خَرَّجَهُ الْإِمَامُ مُسْلِمٌ فِي «صَحِيحِهِ»، وَكَانَ يُعَلِّمُ أَصْحَابَهُ إِذَا زَارُوا الْقُبُورَ أَنْ يَقُولُوا: «**السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ، يَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ**».

أَمَّا النِّسَاءُ فَلَيْسَ لَهُنَّ زِيَارَةُ الْقُبُورِ؛ لِأَنَّ الرَّسُولَ ﷺ «**لَعَنَ زَائِرَاتِ الْقُبُورِ**»، وَلِأَنَّهُنَّ يُخْشَىٰ مِنْ زِيَارَتِهِنَّ الْفِتْنَةُ، وَقِلَّةُ الصَّبْرِ.

وَهَكَذَا لَا يَجُوزُ لَهُنَّ اتِّبَاعُ الْجَنَائِزِ إِلَى الْمَقْبَرَةِ؛ لِأَنَّ الرَّسُولَ ﷺ نَهَاهُنَّ عَنْ ذَلِكَ، أَمَّا الصَّلَاةُ

him), said, "*We used to consider gathering at the place of the deceased's relatives and the preparation of food after the burial as being a form of Niyahah (Pre-Islamic wailing).*"
While it is forbidden for the relatives of the deceased to prepare food for others, others may prepare food for them, especially in the case of relatives and neighbours. When the Prophet (sal Allaahu alayhi wa sallam) heard about the death of Ja'far bin Abi Talib (May Allaah be pleased with him), in Syria, he ordered his family to prepare food for the family of Ja'far; he (sal Allaahu alayhi wa sallam) said: **((An incident has befallen them that pre-occupies them.))**

It is not wrong for the relatives of the deceased to invite neighbours or others to partake in the food that was given to them; we know of no time limit for that in the Shari'ah.

11. Mourning the deceased

A woman is not allowed to mourn over the deceased for more than three days unless the deceased is her husband, in which case she must mourn for four months and ten days; but if she is pregnant, her mourning continues only until she delivers her baby. Both these rulings are based on the authentic Sunnah.

As for a man, he is not allowed to mourn at all, not for his relatives and not for anyone else.

12. Visiting graveyards

It is legislated for men to visit graves every now and then, to supplicate for the deceased, to ask Allah to have mercy on them, and to remember death and what comes after it. The Prophet (sal Allaahu alayhi wa sallam) said: **((Visit graves, for verily, doing so will remind you of the Hereafter)).**

The Prophet (sal Allaahu alayhi wa sallam) taught his Companions to say when they visit the graves: **"Peace be upon you all, O inhabitants of the graves, among the believers and the Muslims. Verily we will, Allah willing, be united with you. We ask Allah for well-being for us and you. May Allah have mercy on those that parted early from us and those that parted late."**

As for women, it is not permissible for them to visit graves; the Prophet (sal Allaahu alayhi wa sallam) cursed females who visit graves. Also, it is feared that by their visits, trials may result, not to mention their lack of patience. Similarly, it is not permissible for them to follow the funeral procession to the graveyard because the Prophet (sal Allaahu alayhi wa sallam) forbade them from doing so.

The funeral prayer, however, whether it is performed in the Masjid or anywhere else, is legislated for both men and women.

This is the last of what has been compiled here.

O Allah, send prayers and salutations on Muhammad, his family, and his Companions.

عَلَىٰ الْمَيِّتِ فِي الْمَسْجِدِ، أَوْ فِي الْمُصَلَّىٰ فَهِيَ مَشْرُوعَةٌ لِلرِّجَالِ وَلِلنِّسَاءِ جَمِيعًا.

هَذَا آخِرُ مَا تَيَسَّرَ جَمْعُهُ، وَصَلَّىٰ اللهُ وَسَلَّمَ عَلَىٰ نَبِيِّنَا مُحَمَّدٍ، وَآلِهِ وَصَحْبِهِ.

الكتاب الرَّابع:

«ثلاثة الأصول وأدلَّتها»

للإمام المجدّد:

محمَّد بن عبد الوهَّاب التَّميميّ رَحِمَهُ ٱللَّهُ

Translated by:	....	....	اسم المترجم:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

[المقدِّمة]

[FOUR OBLIGATORY MATTERS AND THEIR PROOFS]

Know, may Allaah have mercy upon you, that it is obligatory upon us to seek the knowledge of four matters:

❁ اعْلَمْ - رَحِمَكَ اللهُ - أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:

1. **Knowledge**, which is knowledge and awareness of Allaah, knowledge of His Prophet and knowledge of the religion of Islaam with the evidences.
2. **Righteous actions** based upon one's knowledge.
3. **Da'wah.**
4. **Patience** upon the harms encountered upon this way.

الْأُولَىٰ: العِلْمُ؛ وَهُوَ: مَعْرِفَةُ اللهِ، ومَعْرِفَةُ نَبِيِّهِ، ومَعْرِفَةُ دِينِ الْإِسْلامِ بِالْأَدِلَّةِ.

الثَّانِيَةُ: الْعَمَلُ بِهِ.

الثَّالِثَةُ: الدَّعْوةُ إِلَيْهِ.

الرَّابِعَةُ: الصَّبرُ علَىٰ الْأَذَىٰ فِيهِ.

The proof is the saying of Allaah (the Most High),

{By time, indeed mankind is in loss; except those who truly believe; perform righteous deeds; encourage each other upon the truth and encourage each other with patience} [Soorah al- 'Asr]

والدَّلِيلُ قَوْلُهُ تعالَىٰ: بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿وَالْعَصْرِ ۞ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۞ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ [العصر].

Ash-Shaafi'ee (may Allaah have mercy upon him) said: "If Allaah had not sent down to His creation any other evidence besides this Soorah, it would have been sufficient [as an evidence] upon them." [1]

قالَ الشَّافِعِيُّ -رَحِمَهُ اللهُ تعالىٰ-: «لَوْ مَا أَنْزَلَ اللهُ حُجَّةً علَىٰ خَلْقِهِ إلَّا هٰذِهِ السُّورَةَ، لَكَفَتْهُمْ».

❖ **[KNOWLEDGE PRECEDES SPEECH AND ACTION]**

Al-Bukhaaree (may Allaah have mercy upon him) said: "Chapter: Knowledge comes before

وقَالَ الْبُخَارِيُّ -رَحِمَهُ اللهُ تَعَالَىٰ-: «بَابٌ: الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ؛ والدَّلِيلُ قَوْلُهُ تَعَالَىٰ:

[1] Soorah al-Asr is sufficient as evidence against us because it orders us to seek knowledge, do righteous actions, give Da'wah and then maintain patience.

﴿ فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ ﴾ [محمد:١٩]؛ فَبَدَأَ بِالْعِلْمِ» قَبْلَ الْقَوْلِ وَالْعَمَلِ.

❁ اعْلَمْ -رَحِمَكَ اللهُ-: أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعَلُّمُ ثَلَاثِ هَٰذِهِ الْمَسَائِلِ، وَالْعَمَلُ بِهِنَّ:

الْأُولَى: أَنَّ اللهَ خَلَقَنَا، وَرَزَقَنَا، وَلَمْ يَتْرُكْنَا هَمَلًا؛ بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا، فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ، وَمَنْ عَصَاهُ دَخَلَ النَّارَ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ رَسُولٗا شَٰهِدًا عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا ۞ فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا ﴾ [المزمل:١٥-١٦].

الثَّانِيَةُ: أَنَّ اللهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَأَنَّ ٱلۡمَسَٰجِدَ لِلَّهِ فَلَا تَدۡعُواْ مَعَ ٱللَّهِ أَحَدٗا ﴾ [الجن:١٨].

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللهَ، لَا يَجُوزُ لَهُ مُوَالَاةُ مَنْ حَادَّ اللهَ وَرَسُولَهُ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ لَّا تَجِدُ قَوۡمٗا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ يُوَآدُّونَ مَنۡ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوۡ كَانُوٓاْ ءَابَآءَهُمۡ أَوۡ أَبۡنَآءَهُمۡ أَوۡ إِخۡوَٰنَهُمۡ أَوۡ عَشِيرَتَهُمۡۚ أُوْلَٰٓئِكَ كَتَبَ فِي قُلُوبِهِمُ ٱلۡإِيمَٰنَ وَأَيَّدَهُم بِرُوحٖ مِّنۡهُۖ وَيُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن

speech and action.The proof is the saying of Allaah, the Most High,

{Know that none has the right to be worshipped except Allaah, and ask forgiveness of your Lord for your sins} [47:19]

So He began by mentioning knowledge before speech or action".

❖ **[THREE OBLIGATORY MATTERS TO LEARN & IMPLEMENT]**

Know, may Allaah have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters:

<u>THE FIRST</u>: That Allaah created us and provided sustenance for us; He did not leave us without a purpose rather He sent a Messenger to us. So whoever obeys him will enter Paradise, and whoever disobeys him will enter the Fire.

The proof is the saying of the Most High,

{Indeed We have sent a Messenger to you, just as We sent a Messenger to Pharaoh. But Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment} [73:15]

<u>THE SECOND</u>: Allaah is not pleased that anyone should be made a partner with Him in Worship, neither any angel brought near (to Allah) nor any Prophet sent as a Messenger.

The proof is the saying of Allaah (the Most High),

{You will not find a people who believe in Allaah and the Last Day loving those who oppose Allaah and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allaah has decreed true Belief for their hearts, and strengthened them with proof, light and guidance from Him; and He will enter them into the gardens of Paradise beneath whose trees rivers will flow, and they will dwell

تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ رَضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ أُوْلَٰٓئِكَ حِزۡبُ ٱللَّهِۚ أَلَآ إِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡمُفۡلِحُونَ﴾ [المجادلة:٢٢].

therein forever. Allaah is pleased with them and they with Him. They are the party of Allaah. Indeed the party of Allaah are the successful} [58:22]

❖ **[HANEEFIYYAH: THE PATH OF IBRAHEEM]**

اعْلَمْ – أَرْشَدَكَ اللهُ لِطَاعَتِهِ –: أَنَّ الْحَنِيفِيَّةَ –مِلَّةَ إِبْرَاهِيمَ–: أَنْ تَعْبُدَ اللهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، وَبِذَلِكَ أَمَرَ اللهُ جَمِيعَ النَّاسِ، وخَلَقَهُمْ لَهَا؛ كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ﴾ [الذاريات:٥٦]، وَمَعْنَى «يَعْبُدُونِ»: يُوَحِّدُونِ.

Know, may Allaah direct you to His obedience, that Hanafiyyah (the true and straight Religion) - the way of Ibraheem - is that you worship Allaah alone, making the Religion purely and sincerely for Him. This is what Allaah commanded all of the people with, and He created them for it.

Allaah (the Most High) says:

{I did not create jinn and mankind except that they should worship Me} [51:56]

وَأَعْظَمُ مَا أَمَرَ اللهُ بِهِ: التَّوْحِيدُ؛ وَهُوَ: إِفْرَادُ اللهِ بِالْعِبَادَةِ.

وَأَعْظَمُ مَا نَهَى عَنْهُ: الشِّرْكُ، وَهُوَ: دَعْوَةُ غَيْرِهِ مَعَهُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗا﴾ [النِّساء:٣٦].

The meaning of "Worship Me" is 'to single Allaah out with all worship.' The greatest that Allaah has commanded is Tawheed which is to single out Allaah with all worship. The most serious thing that He forbade is Shirk, which is to call others besides Him. The proof of this is His saying (The Most High),

{Worship Allaah alone, making all worship purely for Him, and do not associate anything in worship along with Him} [04:36]

فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟

فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيَّهُ مُحَمَّدًا ﷺ.

[THE THREE FUNDAMENTAL PRINCIPLES]

So if it said to you: 'What are the three principles which a person must know?' Then say: The servant's knowledge of His Lord, his Religion and his Prophet Muhammad (may Allah's peace and blessings be upon him).

[الأصل الأوّل] [THE FIRST PRINCIPLE]

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟

So if it is said to you: 'Who is your Lord?'

Then say: 'My Lord is Allaah, who has nurtured me and nurtured all of creation with His blessings. He is the One whom I

worship and I have no other deity that I worship besides Him.

The proof is the Saying of Allaah (the Most High):

{All praise is for Allaah, the Lord of all creation} [01:01]

Everything besides Allaah is a created being and I am one of the creation. '

If it is said to you: 'How did you come to know of your Lord?'

Then say: 'Through His signs and His creations. From His signs are the night, day, sun and moon. Also from His creations are the seven heavens, the seven earths, all those within them and whatever is between them.'

The proof is the saying of Allaah, the Most High:

{**The creation of the heavens and earth is greater than the creation of mankind**} [40:57]

And his saying:

{**And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor the moon, but prostrate to Allaah who created them, if you truly worship Him**} [41:37]

Also His saying (the Most High):

{Your <u>Lord</u> is Allaah who created the heavens and the earth to six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; and the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allaah the Lord of all creation} [07:54]

- **[THE CREATOR IS THE ONE DESERVED OF BEING WORSHIPPED]**

فَقُلْ: رَبِّيَ اللهُ الَّذِي رَبَّانِي، وَرَبَّى جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ﴾. وَكُلُّ مَا سِوَى اللهِ عَالَمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ.

وَمِنْ آيَاتِهِ: اللَّيْلُ، وَالنَّهَارُ، وَالشَّمسُ، وَالقَمَرُ.

وَمِنْ مَخْلُوقَاتِهِ: السَّمٰوَاتُ السَّبْعُ، وَالأَرَضُونَ السَّبْعُ وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا.

وَالدَّلِيلُ قَوْلُه تَعَالَى: ﴿لَخَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَكۡبَرُ مِنۡ خَلۡقِ ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ﴾ [غافر:٥٧].

وَقَوْلُهُ تَعَالَى: ﴿وَمِنۡ ءَايَٰتِهِ ٱلَّيۡلُ وَٱلنَّهَارُ وَٱلشَّمۡسُ وَٱلۡقَمَرُۚ لَا تَسۡجُدُواْ لِلشَّمۡسِ وَلَا لِلۡقَمَرِ وَٱسۡجُدُواْ لِلَّهِ ٱلَّذِي خَلَقَهُنَّ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ﴾ [فصلت:٣٧].

وَقَوْلُهُ تَعَالَى: ﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثٗا وَٱلشَّمۡسَ

وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴾ [الأعراف:٥٤].

The Lord is the one who is worshipped; the proof is the saying of Allaah (the Most High),

وَالرَّبُّ هُوَ الْمَعْبُودُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴾ [البقرة:٢١-٢٢].

{O mankind! Worship your Lord, Who created you and those who were before you so that you may have Taqwa. [He is the one] Who made the earth a resting place for you, the sky as a canopy, sent down water from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah (in worship) while you know.} [02:21-22]

قَالَ ابْنُ كَثِيرٍ -رَحِمَهُ اللَّهُ تَعَالَى-: «الْخَالِقُ لِهَٰذِهِ الأَشْيَاءِ؛ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ».

Ibn Katheer (may Allaah have mercy upon Him) said: "The one who created these objects is the same one who deserves to be worshipped." [2]

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا: - مِثْلُ: الْإِسْلَامِ، وَالْإِيمَانِ، وَالْإِحْسَانِ؛ وَمِنْهَا: الدُّعَاءُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ، وَالرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخُشُوعُ، وَالْخَشْيَةُ، وَالْإِنَابَةُ، وَالِاسْتِعَانَةُ، وَالِاسْتِعَاذَةُ، وَالِاسْتِغَاثَةُ، وَالذَّبْحُ، وَالنَّذْرُ، وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا- كُلُّهَا للهِ تَعَالَى.

❖ **[DIFFERENT TYPES OF WORSHIP]**

[Allah should be singled out in] all the types of worship which He commanded such as:

- Islaam (complete submission), Imaan (True Belief & faith in the heart, tongue and limbs) as well as Ihsaan (perfection of worship).
- [Also, from the types of Worship is]
  - Du'aa (Supplication)
  - Khawf (Fear)
  - Rajaa (hope)
  - Tawakkul (reliance)
  - Raghbah (desire)
  - Rahbah (dread)
  - Khushoo' (humility)
  - khashya (awe)
  - Inaabah (turning to Allaah in repentance)
  - Isti'aanah (seeking help), Isti'aadhah (seeking refuge) & Istighaathah (seeking rescue)
  - dhabh (sacrificing)
  - Nadhr (vows) and all the other forms of worship that Allaah has commanded.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴾ [الجن:١٨].

[2] This is because if a person affirms the Lordship of Allaah, he must then naturally accept the obligation of worshipping Him

فَمَنْ صَرَفَ مِنهَا شَيْئًا لِغَيْرِ الله؛ فَهُوَ مُشْرِكٌ كافِرٌ.

The proof for this is his saying (the Most High),

{**And the places of Prayer are for Allaah alone, so do not invoke anyone along with Allaah}** [72:18]

Anyone who directs any [of these forms of Worship] towards other than Allaah is a person who has committed Polytheism and Disbelief. The proof of this is His saying,

وَالدَّلِيلُ قَوْلُهُ تَعَالَىٰ: ﴿ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ ﴾ [المؤمنون:١١٧].

{**Whoever worships along with Allaah any other object of worship has no proof for that; his reckoning will be with his Lord. Indeed the unbelievers will never prosper}** [23:117]

وَفِي الْحَدِيثِ: «الدُّعَاءُ مُخُّ الْعِبَادَةِ».

Also the Hadeeth, **((Supplications are the core of worship))** [3]

وَالدَّلِيل قَولُهُ تعالَى: ﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ [غافر:٦٠].

❖ **[PROOFS FOR THE DIFFERENT TYPES OF WORSHIP]**

The evidence [for the above understanding] is the saying of the Most High,

{**Your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation"}** [40:60]

وَدَلِيلُ الْخَوْفِ؛ قَولُهُ تَعَالَىٰ: ﴿إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَـٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴾ [آل عمران:١٧٥].

The evidence for Khawf (fear) is the saying of the Most High,

{So do not fear them, but fear Me and beware of disobeying Me, if you are truly Believers} [03: 175]

وَدَلِيلُ الرَّجاءِ؛ قَولُهُ تَعَالَىٰ: ﴿□ □ ثم □ □ □ □ □ □ □ □ □ □﴾ [الكهف:١١٠].

The evidence for Rajaa (hope) is the saying of Allaah

{**Whoever hopes to see His Lord and be rewarded by Him, then let him make his worship correct and make it purely and sincerely for Him; and let him not make any share of it for anyone other than Him}** [18:110]

وَدَلِيلُ التَّوَكُّلِ؛ قَولُهُ تَعَالَىٰ: ﴿وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ □ □ □﴾ [المائدة:٢٣]، وَقَوْلُهُ تَعَالَىٰ: ﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ﴾ [الطلاق:٣].

وَدَلِيلُ الرَّغْبَةِ، وَالرَّهْبَةِ، وَالْخُشُوعِ؛ قَوْلُهُ تَعَالَىٰ: ﴿إِنَّهُمْ كَانُوا۟ يُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ

[3] This hadeeth has been narrated by Anas Ibn Maalik and collected by Tirmidhee. A number of scholars however considered it to be weak. A more authentic narration is: **((Supplication is worship))** – Narrated by Nu'maan Ibn Basheer, collected by Tirmidhi.

﴿وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾ [الأنبياء:٩٠].

وَدَلِيلُ الْخَشْيَةِ؛ قَوْلُهُ تَعَالَى: ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾ [البقرة:١٥٠].

وَدَلِيلُ الْإِنَابَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ الآية [الزمر:٥٤].

وَدَلِيلُ الِاسْتِعَانَةِ؛ قَوْلُهُ تَعَالَى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾[الفاتحة:٥]، وَفِي الْحَدِيثِ: «إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ».

وَدَلِيلُ الِاسْتِعَاذَةِ؛ قَوْلُهُ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾، وَقَوْلُهُ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.

وَدَلِيلُ الِاسْتِغَاثَةِ؛ قَوْلُهُ تَعَالَى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾ الْآيَة [الأنفال:٩].

وَدَلِيلُ الذَّبْحِ؛ قَوْلُهُ تَعَالَى: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ﴾ [الأنعام:١٦٢-١٦٣]، وَمِنَ السُّنَّةِ [قَوْلُهُ ﷺ]: «لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ».

وَدَلِيلُ النَّذْرِ؛ قَوْلُهُ تَعَالَى: ﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾ [الإنسان:٧].

The evidence for Tawakkul (Reliance) is the saying of the Most High,

{And place your reliance and trust in Allaah if you are true Believers} [05:23]

{And whoever places his reliance and trust in Allaah then He will suffice him} [65:03]

The evidence of Raghbah (Desire), Rahbah (dread) & Khushoo' (humility) is the saying of the Most High

{They used to hasten to acts of devotion and obedience to Allaah, and they used to worship Allaah upon love and desire, and upon fear, and were reverent and humble before Allaah} [21:90]

The evidence Khashyah (awe) is the saying of the Most High,

{So do not have awe of them, but have awe of Me} [0٢:١٥٠]

The evidence for Inaabah (turning to Allaah in Repentance) is the saying of the Most High,

{So turn repentantly and obediently to your Lord, and submit obediently to Him} [39:54]

The evidence for Isti'aanah (seeking assistance) is the saying of the Most High

{O Allaah You alone we worship, and to You alone we appeal-for aid} [01:05]

Also, the Hadeeth: **((If you seek help, then seek the help of Allaah))** [4]

The evidence for Isti'aadhah (seeking refuge) is the saying of the Most High,

{Say: I seek refuge with the Lord of dawn} [113:01]

[4] Narrated by Ibn Abbaas; Collected by Tirmidhee

{Say: I seek refuge with the Lord of mankind} [114:01]

The evidence for Istighaathah (seeking rescue) is the saying of the Most High,

{When you sought aid and deliverance of your Lord and He responded to you} [08:09]

The evidence for Dhabh (sacrificing) is the saying of the Most High,

{**Say: Indeed my prayers, my sacrifice, my living and my dying are all purely and solely to Allaah, Lord of all creation. There is no share of any of that for other than him}** [08:-163162]

Also the Prophet (sal Allaahu alayhi wa sallam) said **((Allaah has cursed the person who sacrifices for other than Allaah.))** [5]

The evidence for Nadhr (vows) is the Saying of Allaah:

{They fulfil their vows and they fear a day whose evil is widespread} [76:07]

❖ [THE SECOND PRINCIPLE]

الأَصْلُ الثَّـانِي:

مَعْرِفَـةُ دِينِ الإِسْلامِ بِالأَدِلَّـةِ

Knowledge of the Religion of Islaam with the proofs; It is to 'submit to Allaah with Tawheed, being consistent in His obedience as well as disassociating oneself from shirk and its people.'

وَهُوَ: الِاسْتِسْلامُ للهِ بِالتَّـوْحِيـدِ، والانْـقِـيَادُ لَه بِالطَّاعَـةِ، والْـبَراءةُ مِنَ الشِّرْكِ وَأَهْلِـهِ.

[The Religion] is of three levels:

1. Islaam [submission to Allaah]
2. Imaan [true faith and belief of the heart, speech of the tongue and actions of the limbs]
3. Ihsaan [perfection of worship]

Each level has its pillars.

وَهُـوَ ثَـلاثُ مَـراتِـبَ: الْإِسْـــلَامُ، وَالْإِيـمَـانُ، وَالْإِحْسَانُ.

وَكُلُّ مَرْتَـبَـةٍ لَهَا أَرْكَانٌ.

❋ فَأَرْكَانُ الْإِسْلَامِ خَمسَةٌ: شَهَادةُ أَلَّا إِلٰـــهَ إِلَّا

[5] Narrated by 'Alee; Collected by Muslim

اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللهِ الْحَرَامِ.

فَدَلِيلُ الشَّهَادَةِ؛ قَوْلُهُ تَعَالَىٰ: ﴿ءَاثَٰرِهِم مُّقْتَدُونَ ۝٢٣ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ﴾ [آل عمران:١٨]، وَمَعنَاهَا: لَا مَعْبُودَ بِحَقٍّ إِلَّا اللهُ.

«لَآ إِلَٰهَ» نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللهِ.

«إِلَّا ٱللَّهُ» مُثْبِتًا الْعِبَادَةَ للهِ وَحْدَهُ.

لا شَرِيكَ لَه فِي عِبادتِهِ؛ كَمَا أَنَّهُ لَا شَرِيكَ لَهُ فِي مُلْكِهِ.

وَتَفْسِيرُهَا الَّذِي يُوَضِّحُها؛ قَوْلُهُ تَعَالَىٰ: ﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ۝ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ۝ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ﴾ [الزخرف:٢٦-٢٨]، وَقَوْلُهُ: ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران:٦٤].

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللهِ؛ قَوْلُهُ تَعَالَىٰ: ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ

[PILLARS OF THE FIRST LEVEL: ISLAAM]

The pillars of Islaam are five:

1. The testimony that no deity has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah.
2. Establishing the Prayers
3. Paying Zakaah (Obligatory Charity).
4. Fasting Ramadhaan
5. Making Hajj to the sacred House of Allaah.

And the proof is the saying of Allah, the Most High,

{**Indeed, the religion in the sight of Allah is Islam.**}[3:18]

❖ **[MEANING OF THE FIRST TESTIMONY]**

The meaning [of the testimony] is: ‘none has the right to be worshipped except Allaah’. “Laa Ilaaha” negating the right of everything being worshipped besides Allaah. ‘Illa Allaah’ affirming that worship is for Allaah alone as He has no partners in His Kingdom.

The explanation which will makes it clear is the saying of Allaah (the Most High),

{When Ibraheem said to his father and his people: "Verily, I am free of what you worship, except He who did create me, and verily, He will guide me. And he [Allaah] made it a Word lasting among his offspring, that they may turn back (to repent to Allaah)} [43:26-28]

{Say: "O people of the Book: Come to a word that is just between us and you, that we worship none but Allaah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah. Then, if they turn away,

عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾ [التوبة:١٢٨].

وَمَعْنَى شَهَادَةِ أَنَّ مُحمَّدًا رَسُولُ اللهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصْدِيقُهُ فِيمَا أَخْبَرَ، وَاجْتِنَابُ مَا عَنْهُ نَهَى وَزَجَرَ، وَأَلَّا يُعْبَدَ اللهُ إِلَّا بِمَا شَرَعَ.

وَدَلِيلُ الصَّلاةِ، والزَّكاةِ، وَتَفْسِيرِ التَّوْحِيدِ؛ قَولُهُ تعالَى: ﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ﴾ [البينة:٥].

وَدَلِيلُ الصِّيَامِ؛ قَولُهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ﴾ [البقرة:١٨٣].

وَدَلِيلُ الحَجِّ؛ قَولُهُ تَعَالَى: ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ﴾ [آل عمران:٩٧].

وَأَرْكَانُهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ [كُلُّهُ مِنَ اللهِ].

وَالدَّلِيلُ عَلَى هٰذِهِ الْأَرْكَانِ السِّتَّةِ؛ قَوْلُهُ تَعَالَى: ﴿لَّيۡسَ ٱلۡبِرَّ أَن تُوَلُّواْ وُجُوهَكُمۡ قِبَلَ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَلَٰكِنَّ ٱلۡبِرَّ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱلۡمَلَٰٓئِكَةِ وَٱلۡكِتَٰبِ وَٱلنَّبِيِّـۧنَ﴾ [البقرة:١٧٧].

say: "Bear witness that we are Muslims"}[03:64]

The proof for the testimony that Muhammad is the Messenger of Allaah, is the Saying of Allaah,

{There has indeed come to you Allaah's Messenger, from amongst yourselves and known to you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray, and that they should repent and return to the truth, and he is full of compassion and mercy for the Believers} [09:128]

❖ [MEANING OF THE SECOND TESTIMONY]

The meaning of the testimony that Muhammad is the Messenger of Allaah is: 'to obey him in whatever he commanded; to accept everything he informed of as being the truth; to avoid everything he forbade; and that you worship Allaah only with that which he legislated.'

❖ [EVIDENCES FOR THE PILLARS OF ISLAAM]

The proof for the Prayer, Zakaah and the explanation of Tawheed is the Saying of Allaah,

{They were not commanded except that they should worship Allaah alone; making their worship and obedience purely for Him, upon the true Religion and free from shirk; and that they should establish the Prayer and pay the Zakaah, and that is the straight and true Religion}[98:05]

The evidence for Fasting is the saying of the Most High,

{**O you who believe, Fasting is prescribed as an obligation for you as it was prescribed as an obligation for those who came before you, so that you may attain taqwaa, obedience to Allaah and**

وَدَلِيلُ القَـــدَرِ؛ قَوْلُهُ تَعَالَى: ﴿□ □ تم □ □﴾ [القمر:٤٩].

۞ الـمَرْتَبَـةُ الثَّـالِثَـةُ: الْإِحْسَانُ -رُكْنٌ واحِدٌ- وَهُوَ: أَنْ تَعبُـــدَ اللهَ وَحْدَهُ كَأَنَّـــكَ تَرَاهُ، فَإِنْ لَمْ تَـكُنْ تَرَاهُ فَـإِنَّـهُ يَرَاكَ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّ □ □ □ □ □ □ □ □ ﴾ [النحل:١٢٨].

وَقَـوْلُـهُ: ﴿ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ۝ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ۝ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ۝ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴾ [الشعراء:٢١٧-٢٢٠].

وقَوْلُـهُ: ﴿ وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾ [يونس:٦١] الآيَةَ.

وَالدَّلِيـلُ مِنَ السُّنَّـةِ: حَديثُ جِبْرَائِيلَ الْمَشْهُورُ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ، قالَ: بَـيْـنَما نَحنُ جُلُوسٌ عِنـدَ رَسُولِ اللهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَــعَ عَلَيْــنَا رَجُلٌ، شَدِيدُ بَـيَاضِ الثِّـيابِ، شَدِيدُ سَوَادِ الشَّعْـرِ، لَا يُـرَىٰ عَلَيهِ أَثَـرُ السَّفَـرِ، وَلَا يَعْرِفُـهُ مِنَّـا أَحَدٌ، حَتَّىٰ جَلَسَ إِلَىٰ النَّبِيِّ ﷺ، فَأَسْنَـدَ رُكبَـتَـيْهِ إِلىٰ رُكْبَـتَـيْهِ، وَوَضَعَ كَفَّـيْهِ عَلَىٰ فَخِـذَيْـهِ، وَقَالَ: يَا مُحَمَّدُ؛ أَخْبِرْنِي عَنِ الْإِسْلَامِ.

فَقَـالَ: «الْإِسْلَامُ: أَنْ تَـشْهَدَ أَلَّا إِلٰـهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّـدًا رَسُولُ اللهِ، وَتُـقِيمَ الصَّلَاةَ، وَتُـؤْتِـيَ

avoidance of whatever He has forbidden.[02:183]

The evidence for Hajj is His saying (the Most high),

{**And hajj to Allaah's sacred House is an obligation upon those able to perform it; and whoever refuses and rejects the obligation of hajj to Allaah's House, then Allaah has no need of him or of any of the creation**} [Soorah Aal-'Imraan: 97]

❖ **[PILLARS OF THE SECOND LEVEL: IMAAN]**

It has seventy odd branches; the highest of which is the testimony Laa ilaaha Illa Allaah (none has the right to be worshipped except Allaah), and the lowest of the branches is removing a harmful object from a pathway. Hayaa (modesty and shyness) is also a branch of Imaan.

Its pillars are six, the belief in:

1. Allaah
2. His angels
3. His Books
4. His Messengers
5. The Last Day
6. Decree - the good and bad of it

The proof for these six pillars is the Saying of Allaah,

{**It is not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allaah, and the Last Day, and the Angels and the Books and the Prophets**}[02:177]

The proof for Decree is His saying (the Most High),

{**We have created all things in accordance with a pre-decreed measure**} [54:49]

❖ **[PILLARS OF THE THIRD LEVEL: IHSAAN]**

The third level is Ihsaan (perfection of Worship) of which the first pillar is **((to**

worship Allaah as if you see Him and if you do not see Him, then He sees you)) [6]

The proof of this is His saying,

{**Truly, Allaah is with those who fear Him and those who do Ihsaan (all types of good)**} [16:128]

{Put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up and your movements among those who prostrate. Verily! He, and only He, is the All-Hearer, the All-Knower} [26:220-217]

Also His saying,

{Whatever you may be doing, and whatever portion you may be reciting from the Qur'aan, and whatever deed you perform, We are Witness thereof, when you are doing it} [10:61]

- **[THE FAMOUS HADEETH OF JIBREEL – A SUMMARY OF THE THREE LEVELS ABOVE]**

The proof from the Sunnah is the famous hadeeth of Jibreel narrated by 'Umar (may Allaah be pleased with him):

"One day when we were sitting with the Messenger of Allaah (sal-Allaahu alayhi wa sallam), a man suddenly came to us; his clothes were extremely white and his hair extremely black. There were no signs of travel on him and nobody from amongst us knew him. He sat down next to the Prophet (sal-Allaahu alayhi wa sallam) and put his hands on his thighs.

He said, "O Muhammad, tell me about Islaam."

The Messenger of Allaah (sal-Allaahu alayhi wa sallam) said, **((Islaam is to testify that there is no deity worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayers, to pay Zakaah, to fast**

الزَّكاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ البَيْتَ إِنِ اسْتَطَعْتَ إِلَيهِ سَبِيلًا»، فَقَالَ: صَدَقْتَ -فَعَجِبْنا لَهُ، يَسْأَلُه ويُصَدِّقُه!

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ.

قَالَ: «أَنْ تُؤْمِنَ باللهِ، وَمَلَائِكَتِهِ، وَكُتُبِه، وَرُسُلِهِ، وَاليَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»، قالَ: صَدَقْتَ.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.

قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَراهُ، فإِنْ لَمْ تكُنْ تَراهُ فَإِنَّهُ يَرَاكَ».

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ.

قَالَ: «ما المَسْؤُولُ عَنها بأعْلَمَ مِنَ السَّائِلِ».

قالَ: أَخْبِرْني عَنْ أَمَارَاتِهَا.

قَالَ: «أَن تَلِدَ الأَمَةُ رَبَّتَها، وَأَنْ تَرَى الحُفاةَ العُراةَ العالَةَ رِعاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي البُنْيَانِ».

قَالَ: فَمَضَى؛ فَلَبِثْنَا مَلِيًّا، فقَالَ ﷺ: «يا عُمَرُ؛ أَتَدْرِي مَنِ السَّائِلُ؟» قُلْتُ: اللهُ وَرَسُولُه أَعْلَمُ. قَالَ: «هَذَا جِبْرِيلُ، أَتَاكُمْ يُعلِّمُكُمْ أَمْرَ دِينِكُمْ».

[6] The definition of Ihsaan is in itself a part of a hadeeth, the famous hadeeth of Jibreel which will shortly follow

Ramadhaan and to make Hajj if you are to do so.))

He said “You have been truthful.”

We were amazed that he would ask the question and then testify to the correctness [of the answer].

He then said, "Tell me about Imaan."

He (the Prophet) responded, **((It is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day and to believe in the Decree - the good and the evil of it))**

He said "You have been truthful Tell me about Ihsaan."

He (the Prophet) answered, **((It is that you worship Allaah as if you see Him; [if you cannot do this] due to knowing you cannot see him, then you know that He sees you.))**

He said, "Tell me about the Hour."

He (the Prophet) answered, ((**The one being questioned knows no more than the one asking the question.))**

He said, "Tell me about its signs."

He (the Prophet) answered, **((The slave-girl shall give birth to her female master; and you will see the barefooted, scantily clothed, poor destitute shepherds competing in constructing lofty buildings.))**

Then he went away. I stayed for a long time.

Then he (the Prophet) said, **((O 'Umar, do you know who the questioner was?))**

I said, "Allaah and His Messenger know best."

He said, **((It was Jibreel; he came to teach you your religion.))**

❖ [THE THIRD PRINCIPLE]

الأَصْلُ الثَّـالِثُ

Knowledge of your Prophet Muhammad (sal-Allaahu alayhi wa sallam).

مَعْرِفَةُ نَبِيِّكُم مُحمَّدٍ ﷺ

❖ **[THE LINEAGE OF THE PROPHET (SAL ALLAAHU ALAYHI WA SALLAM)]**

He is Muhammad, the son of Abdullah, the son of Abdul-Muttalib, the son of Haashim, and hasheem is from Quraysh who are from the Arabs. The Arabs are from the offspring of Isma'eel, the son of Ibraheem the Khaleel (Beloved) - may the best of peace and blessings be upon him and our Prophet.

وَهُوَ محمَّدُ بْنُ عَبْدِ الله بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هاشِمٍ، وَهَاشِمٌ منْ قُرَيْشٍ، وَقُرِيْشٌ مِنَ الْعَرَبِ، وَالعَرَبُ مِن ذُرِّيَّةِ إِسْماعِيلَ بْنِ إِبْراهِيمَ الخَلِيلِ -عَلَيْهِ وَعَلَىٰ نَبِيِّنا أَفْضَلُ الصَّلاةِ والسَّلام.

❖ **[THE BEGINNING OF PROPHETHOOD]**

The Prophet (sal-Allaahu alayhi wa sallam) lived 63 years, 40 of those years were before Prophethood and twenty three as a Messenger and Prophet. Through [the revelation of Soorah] 'Iqraa' he became a Prophet, and through [the revelation of Soorah] 'Muddathir' he became a Messenger. His city was Makkah and he migrated to Madeenah.

وَلَهُ مِنَ الْعُمُرِ ثَلاثٌ وَسِتُّونَ سَنَةً -مِنهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ، وَثَلاثٌ وَعِشْرُونَ نَبِيًّا رَسُولًا.

نُبِّئَ بِـ(اقْرَأْ)، وأُرْسِلَ بِـ(الْمُدَّثِّرِ)، وَبَلَدُهُ مَكَّةُ، [وَهَاجَرَ إِلَىٰ الْمَدِينَةِ].

Allaah sent him to warn against shirk and to call to Tawheed. The proof of this is the saying of the Most High,

بَعَثَهُ اللهُ بِالنِّذَارةِ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ.

{**O you enveloped in garments arise and warn! Exalt your Lord! Purify your garments! keep away from ar-Rujz. Give not a thing in order to have more. Be patient for the sake of your Lord**} [74:01-07]

وَالدَّلِيلُ قَوْلُه تعَالَىٰ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝ وَٱلرُّجْزَ فَٱهْجُرْ ۝ وَلَا تَمْنُن تَسْتَكْثِرُ ۝ وَلِرَبِّكَ فَٱصْبِرْ﴾ [المدثر:١-٧].

The meaning of "arise and warn" is: warn against shirk and call to tawheed.

وَمَعْنَىٰ ﴿قُمْ فَأَنذِرْ﴾: يُنْذِرُ عَنِ الشِّرْكِ، وَيَدْعُو إِلَىٰ التَّوْحِيدِ.

The meaning of "Exalt your Lord" is exalt Him with Tawheed.

﴿وَرَبَّكَ فَكَبِّرْ﴾ أَيْ: عَظِّمْهُ بِالتَّوْحِيدِ.

The meaning of "purify your garments" is: purify your deeds from shirk.

﴿وَثِيَابَكَ فَطَهِّرْ﴾ أَيْ: طَهِّرْ أَعْمَالَكَ عَنِ الشِّرْكِ.

The meaning of "keep away from Ar-Rujz (the idols)" is: Ar-Rujz are the idols. Keeping away from them is by leaving them and disassociating from the people who are associated with them.

❖ **[THE MESSAGE OF THE PROPHET WHILST IN MAKKAH]**

In implementing this (the above verses), the Prophet (sal-Allaahu alayhi wa sallam) spent ten years calling to Tawheed. After ten years he was raised to the Heavens and the Five Daily Prayers where obligated upon him. He prayed in Makkah for three years.

❖ **[THE HIJRAH OF THE PROPHET; ITS DEFINITIONS AND RULING]**

He was then ordered to make Hijrah (migration) to Madeenah.

[Hijrah is: 'migrating from the land of Shirk to the land of Islaam.']

Hijrah is compulsory upon this Ummah from the land of shirk to the land of Islaam. This ruling will remain thus until the establishment of the Hour.

The proof is the saying of the Most High,

{Those people who the angels take while they are wronging themselves, the angels say: 'In what condition were you?" They will reply: 'We were weak and oppressed on earth.' The angels will say: 'Was not the earth of Allaah spacious enough for you to emigrate therein?' Such men will find their abode in Hell - What an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allaah will forgive them, and Allaah is Ever Oft Pardoning, Oft-Forgiving} [04:97-99]

Also, His saying,

{O My slaves who believe, verily My earth is spacious so worship Me} [29:56]

Al-Baghawee (may Allaah have mercy on him) said: "This verse was revealed regarding the Muslims in Makkah that did

﴿وَٱلرُّجْزَ فَٱهْجُرْ﴾ الرُّجْـزُ: الْأَصْنَـامُ. وَهَجْـرُها: تَـرْكُـها، وَالبَـرَاءَةُ مِنْـها وَأَهْلِـهَا.

أَخَـــذَ عَلَىٰ هٰـــذَا عَشْـــرَ سِنِـــينَ يَـــدْعُو إِلَىٰ التَّـوْحِيـدِ، وَبَـعْـدَ العَـشْرِ عُرِجَ بِـهِ إِلَىٰ السَّمَاءِ، وَفُـرِضَتْ عَلَيـهِ الصَّلَوَاتُ الخَمْسُ، وَصَلَّىٰ فِي مَكَّـةَ ثَـلَاثَ سِنِـينَ، وَبَـعْدَهَا أُمِـرَ بِالْهِجْرَةِ إِلَىٰ المَدِينَـةِ.

وَالْهِجْرَةُ: الِانْتِقَالُ مِنْ بَـلَـدِ الشِّرْكِ إِلَىٰ بَـلَدِ الإِسْلَامِ.

وَالْهِجْرَةُ فَرِيضَةٌ عَلَىٰ هٰـذِهِ الْأُمَّـةِ مِنْ بَـلَـدِ الشِّرْكِ إِلَىٰ بَـلَدِ الإِسْلَامِ، وَهِيَ بَاقِـيَـةٌ إِلَىٰ أَنْ تَقُومَ السَّاعَـةُ.

وَالدَّلِيلُ قَوْلُـهُ تَعَالَىٰ: ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ ۖ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓاْ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُواْ فِيهَا ۚ فَأُوْلَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ۞ إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۞ فَأُوْلَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا﴾ [النساء:٩٧-٩٩].

وَقَوْلُـهُ تَعَـالَىٰ: ﴿يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ﴾ [العنكبوت:٥٦].

not migrate. Allaah has called them "believers"

قَالَ البَغَوِيُّ رَحِمَهُ اللهُ تَعَالَىٰ: «سَبَبُ نُزُولِ هٰذِهِ الآيَةِ: فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ لَمْ يُهاجِرُوا، ناداهُمُ اللهُ بِاسْمِ الإيمانِ».

The proof of the Hijrah from the Sunnah is the saying of the Prophet (sal-Allaahu alayhi wa sallam): **((Hijrah shall not be cut off until Tawbah is cut off and Tawbah shall not be cut off until the sun rises from the west.))** [7]

وَالدَّلِيلُ عَلَىٰ الهِجْرَةِ مِنَ السُّنَّةِ؛ قَوْلُهُ ﷺ: «لَا تَنقَطِعُ الْهِجْرَةُ حَتَّىٰ تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعُ التَّوْبَةُ حَتَّىٰ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها».

❖ **[THE MESSAGE OF THE PROPHET WHILST IN MADEENAH]**

When he settled in Madeenah, the remainder of the rulings of Islaam were legislated upon him; such as Zakaah, Fasting, Hajj, Jihaad, the Adhaan, ordering good & forbidding evil as well as the other legislations of Islaam. He worked on establishing this for ten years and after that he died – may the peace and blessings of Allaah be upon him - but His religion remains - and this is his religion.

فَلَمَّا اسْتَقَرَّ بِالْمَدِينَةِ؛ أُمِرَ بِبَقِيَّةِ شَرائِعِ الْإِسْلامِ -مِثْلُ: الزَّكاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْجِهَادِ، وَالْأَذَانِ، وَالْأَمرِ بِالْمَعْرُوفِ وَالنَّهْيِ عنِ الْمُنْكَرِ- أَخَذَ علَىٰ هٰذَا عَشْرَ سِنِينَ.

وَبَعْدَهَا تُوُفِّيَ -صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِ- وَدِينُهُ بَاقٍ، وَهٰذَا دِينُهُ، لَا خيرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ، وَلَا شَرَّ إِلَّا حَذَّرَها مِنْهُ.

He didn't leave any good except he guided the Ummah to it, and he left no evil except he warned the Ummah from it. The good that he has led to is Tawheed and all that Allaah loves and is pleased with, and the evil he warned about is Shirk and all that Allaah hates and is not pleased with. Allaah sent him to all mankind and He made it compulsory for Jinn and Mankind to follow him.

وَالْخيرُ الَّذِي دَلَّ عَلَيهِ: التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللهُ وَيَرْضَاهُ.

وَالشَّرُّ الَّذي حَذَّرَ مِنْهُ: الشِّرْكُ، وَجَمِيعُ ما يَكْرَهُهُ اللهُ وَيَأْبَاهُ.

بَعَثَهُ اللهُ إِلَىٰ النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَىٰ جَمِيعِ الثَّقَلَيْنِ - الْجِنِّ وَالْإِنْسِ-؛

The proof for this is:

{**Say: 'O mankind! Verily, I am sent to you all as the Messenger of Allaah**} [07:158]

وَالدَّلِيلُ قَوْلُهُ تعالَىٰ: ﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾ [الأعراف:١٥٨].

Allaah completed the religion through the Prophet; the proof of this is His saying,

{This day, I have perfected your religion for you, completed My Favour upon you,

[7] Narrated by Mu'aawiyah; Collected by Ahmad & Abu Dawood

and have chosen for you Islaam as your religion} [05:03]

❖ **[THE DEATH OF THE PROPHET (SAL ALLAAHU ALAYHI WA SALLAM)]**

The proof of his death is the statement of Allaah (the Exalted),

{Verily, you will die and verily, they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord} [3١:30]

❖ **[RESURRECTION AFTER DEATH]**

When the people die they will then be resurrected; the proof of this is the saying of the Most High,

{**From it we have created you and in it we are going to return you and from it you are going to come out another time**} [20:55]

{And Allaah has brought you forth from the (dust of) earth. Afterwards He will return you into it and bring you forth} [70:17-18]

After the Resurrection, the people are going to be asked about their deeds and made responsible for them. The proof is the statement of Allaah (the Exalted)

{**To Allaah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best**} [53:31]

The person who rejects the Resurrection has disbelieved; the proof for this is His saying,

{**The disbelievers pretend that they will never be resurrected. Say "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allaah}** [65:07]

وَأكمَلَ اللهُ بِهِ الدِّينَ؛ وَالدَّليلُ قَولُهُ تَعَالَىٰ:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة:٣].

وَالدَّليلُ عَلَىٰ مَوْتِهِ ﷺ؛ قَوْلُهُ تَعَالَىٰ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾﴾ [الزُّمر].

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ.

والدَّليلُ قَوْلُهُ تَعَالَىٰ: ﴿مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾[طه:٥٥]، وقَوْلُهُ تعالَىٰ: ﴿وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ۞ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾ [نوح:١٧-١٨].

وَبَعْدَ البَعْثِ مُحَاسَبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ.

وَالدَّليلُ قَوْلُهُ تَعَالَىٰ: ﴿لِيَجْزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ وَيَجْزِيَ ٱلَّذِينَ أَحْسَنُواْ بِٱلْحُسْنَى﴾ [النجم:٣١].

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ؛ وَالدَّليلُ قَوْلُهُ تَعَالَىٰ: ﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبْعَثُواْۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾ [التغابن:٧].

وَأَرْسَلَ اللهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ؛ وَالدَّليلُ قَوْلُهُ تَعَالَىٰ: ﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعْدَ ٱلرُّسُلِ﴾ [النساء:١٦٥].

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ.

وَآخِرُهُمْ مُحَمَّدٌ ﷺ، وَهُوَ خَاتَمُ النَّبِيِّينَ، [لَا نَبِيَّ بَعْدَهُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾ [الأحزاب:٤٠].

وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ؛ قَوْلُهُ تعالَى: ﴿إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ﴾ [النساء:١٦٣].

وَكُلُّ أُمَّةٍ بَعَثَ اللهُ إِلَيهَا رَسُولًا - مِنْ نُوحٍ إِلَى محمَّدٍ- يأْمُرُهُمْ بِعِبادَةِ اللهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ؛ والدَّلِيلُ قولُهُ تَعَالَى: ﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾ [النحل:٣٦].

وَافْتَرَضَ اللهُ عَلَى جَمِيعِ العِبَادِ: الكُفْرَ بِالطَّاغُوتِ، وَالْإِيمَانَ بِاللهِ.

قالَ ابْنُ القَيِّمِ -رَحِمَهُ اللهُ- تَعَالَى-: «وَمَعْنَى الطَّاغُوتِ: مَا تَجاوَزَ بِهِ العَبْدُ حَدَّهُ -مِنْ مَعْبُودٍ، أَوْ مَتْبُوعٍ، أَوْ مُطاعٍ».

وَالطَّوَاغِيتُ كَثِيرَةٌ، وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ -لَعَنَهُ اللهُ-، وَمَنْ عُبِدَ وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِه، وَمَنِ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ حكَمَ بِغَيْرِ ما أَنْزَلَ اللهُ.

❖ **[THE MESSAGE OF ALL THE PROPHETS & MESSENGERS]**

Allaah sent all the Messengers as people who gave glad tidings and also warned (of punishment). The proof of this is His saying,

{**Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers**} [04:165]

The first of the Prophets was Nooh ('alayhi as-salaam) and the last of them was Muhammad (sal-Allaahu alayhi wa sallam); and the proof is the saying of Allah, the Most Exalted,

{**Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets**}[33:40]

And the proof that the first amongst them was Nooh (alayhi as-salaam) is,

{Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him} [04:163]

Allaah sent a Messenger to every nation from Nooh to Muhammad, ordering them to worship Allaah alone and forbidding them from worshipping false deities.

The proof of this is the statement of Allaah (the Majestic),

{**And verily, We have sent to every nation a Messenger [proclaiming], 'Worship Allaah and abandon all Taaghoot (all false deities)'**} [16:36]

❖ **[WHAT IS A TAAGHOOT?]**

Allaah has made it compulsory on all his slaves that they reject the Taaghoot (false deities) and worship Allaah.

Ibn al-Qayyim (may Allaah have mercy on him) said: "A Taaghoot is an object that is worshipped, followed or obeyed and the

people exceed the limits with regards to it; there are many False Deities."

The heads [of the Taaghoot] are five:

1. Iblees may the curse of Allaah be on him,
2. He who is worshipped whilst being pleased with this
3. He who calls people to worship him
4. A person who claims that he knows something from the future
5. The one who rules by that which Allaah has not revealed.

The proof is the statement of Allaah the Exalted,

{**There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower**} [02:٢56]

This is the meaning of 'Laa ilaaha illa Allaah'

❖ **[FINAL WORDS]**

In the Hadeeth, **((The head of the matter is Islaam, its pillar is Prayer and the top of its hump is Jihaad in the way of Allaah))** [8]

Allaah is the One who truly has the Knowledge and may Allaah send His blessings on Muhammad and his family and companions.

والدَّليلُ قولُهُ تعالَى: ﴿لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾ [البقرة:٢٥٦].

وَهَذَا مَعْنَى «لَآ إِلَٰهَ إِلَّا ٱللَّهُ»، وَفِي الْحَدِيثِ: «رَأْسُ الأمرِ: الإسْلامُ، وعَمُودُهُ: الصَّلاةُ، وَذِرْوَةُ سَنَامِهِ: الْجِهادُ في سَبيلِ الله».

[8] Narrated by Mu'aadh ibn Jabal; Collected by Tirmidhi

الكتاب الخامس:

«القواعد الأربع»

للإمام المجدّد:

محمَّد بن عبد الوهَّاب التَّميميّ رَحِمَهُ ٱللَّهُ

Translated by:	....	....	اسم المترجم:

وَبِهِ نَسْتَعِينُ

In the name of Allaah; the Most Merciful; the Bestower of Mercy

❖ [INTRODUCTION]

[المقدِّمة]

I ask Allaah, the Most Generous, the Lord of the Great Throne, to protect you in this world and the Hereafter; that He makes you blessed wherever you are and makes you from those who:

أَسْأَلُ اللهَ الكَرِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ: أَنْ يَتَوَلَّاكَ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ.

- show **gratitude** when provided for

- are **patient** when afflicted [with a calamity]

- seek **forgiveness** when committing a sin.

Indeed these three [characteristics] are the signs of happiness.

وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَذْنَبَ اسْتَغْفَرَ؛ فَإِنَّ هَؤُلَاءِ الثَّلَاثَ عُنْوَانُ السَّعَادَةِ.

❖ [AL-HANEEFIYYAH]

Know - may Allaah guide you to His obedience - that al-Haneefiyyah[9] is the religion of Ibraaheem (alayhi as-salaam): that you worship Allaah alone, making the religion sincerely for Him; as He (the Most High) said,

{I did not create the Jinn and mankind except to worship Me} [51:56]

۞ اعْلَمْ - أَرْشَدَكَ اللهُ لِطَاعَتِهِ -: أَنَّ الْحَنِيفِيَّةَ - مِلَّةَ إِبْرَاهِيمَ -: أَنْ تَعْبُدَ اللهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ؛ وَبِذَلِكَ أَمَرَ اللهُ جَمِيعَ النَّاسِ؛ وَخَلَقَهُمْ لَهَا؛ كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات:٥٦].

❖ [TAWHEED & SHIRK]

When you have acknowledged that Allaah created you for His worship, then know that worship is not regarded as being worship unless it is accompanied by Tawheed[10], just as the prayer is not regarded as prayer unless it is accompanied by purification.

۞ فَإِذَا عَرَفْتَ أَنَّ اللهَ خَلَقَكَ لِعِبَادَتِهِ: فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ؛ كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ.

Similarly, if Shirk[11] enters into worship it invalidates it, just like impurity [invalidates] purification when it enters into

فَإِذَا دَخَلَ الشِّرْكُ فِي الْعِبَادَةِ فَسَدَتْ؛ كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ؛ كَمَا قَالَ تَعَالَى: ﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ

[9] Al-Haneefiyyah: The path which directs one towards Tawheed and away from Shirk.
[10] Tawheed: To single out Allaah in Worship
[11] Shirk: To associate partners to Allaah in worship

أَنفُسِهِم بِٱلْكُفْرِ ۚ أُوْلَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَـٰلِدُونَ ﴾ [التوبة:١٧].

❁ فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا، وَأَحْبَطَ الْعَمَلَ، وَصَارَ صَاحِبُهُ مِنَ الْخَالِدِينَ فِي النَّارِ: عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ: مَعْرِفَةُ ذَلِكَ؛ لَعَلَّ اللهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكُ بِاللهِ، الذي قال الله تعالى فيه: ﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ ﴾ [النساء:٤٨]، وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللهُ تَعَالَى فِي كِتَابِهِ.

it. Allah (the Most High) said: {**It is not for the polytheists to maintain the mosques of Allah while they openly profess disbelief. Their deeds are void, and they will be in the Fire forever**}[9:17].

When you have acknowledged that shirk entering into worship invalidates it, negates all the actions and necessitates the person in it to eternal Hell-Fire, then you will realise the most important matter obligatory upon you is: to have knowledge regarding this, so that Allaah may save you from the abyss of committing shirk with Him. Allaah said regarding this,

{Indeed Allaah does not forgive that partners should be set up with him, but He forgives everything else [apart from that] to whom He wills.} [04:48

This knowledge comprises of four principles which Allaah (the Most High) has mentioned in His Book.

الْقَاعِدَةُ الأُولَى

❖ [THE FIRST PRINCIPLE]

أَنْ تَعْلَمَ: أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللهِ ﷺ؛ مُقِرُّونَ بِأَنَّ اللهَ هُوَ الْخَالِقُ الرَّازِقُ، الْمُحْيِي الْمُمِيتُ، الْمُدَبِّرُ لِجَمِيعِ الْأُمُورِ، وَأَنَّ ذَلِكَ لَمْ يُدْخِلْهُمْ فِي الْإِسْلَامِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴾ [يونس:٣١].

You should know that the disbelievers whom the Messenger of Allaah (sal Allaahu alayhi wa salaam) fought, they used to affirm that Allaah (the Most High) is the Creator and the One who controls all the affairs. However, this [mere belief] did not enter them into Islaam.

The evidence of this is the saying of the Most High,

{Say (O Muhammad): who provides for you from the Heavens and the earth? Who controls hearing and sight? Who brings out the living from the dead and brings out the dead from the living? Who controls the affairs?

They will say: Allaah. Say: "Then will you not fear Him?} [10:31]

❖ [THE SECOND PRINCIPLE]

الْقَاعِدَةُ الثَّانِيَة

They [the disbelievers] say: 'We do not call upon them (the idols and false gods) and turn towards them except to seek nearness and intercession [to Allaah].'

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ، إِلَّا لِطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ.

The evidence [of them claiming to seek] nearness, is His saying,

{Those who take protectors besides Him (say): 'We only worship them so they may bring us near to Allaah.' Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever} [39:03]

فَدَلِيلُ الْقُرْبَةِ؛ قَوْلُهُ تَعَالَى: ﴿ أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَـٰذِبٌ كَفَّارٌ ﴾ [الزمر:٣].

The evidence [of them claiming to seek] intercession is the saying of the Most High,

They worship other than Allaah that which neither hurts them nor benefits them, and they say: "These are our intercessors with Allaah} [10:18]

وَدَلِيلُ الشَّفَاعَةِ؛ قَوْلُهُ تَعَالَى: ﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَـٰٓؤُلَآءِ شُفَعَـٰٓؤُنَا عِندَ ٱللَّهِ ۚ ﴾ [يونس:١٨].

❖ [THE TYPES OF INTERCESSION]

Intercession is two types: The prohibited intercession and the [correct] affirmed intercession.

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةٌ مَنْفِيَّةٌ، وَشَفَاعَةٌ مُثْبَتَةٌ.

The prohibited intercession is that which is sought from other than Allaah in which only Allaah is able to do. The evidence is the saying of the Most High,

{O you who believe, spend of that which We have provided for you, before a

Day comes when there will be no bargaining, friendship nor intercession.

It is the disbelievers who are the oppressors} [2:254]

فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللهِ فِيمَا لَا يَقْدِرُ عَلَيهِ إِلَّا اللهُ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَـٰعَةٌ ۗ وَٱلْكَـٰفِرُونَ هُمُ ٱلظَّـٰلِمُونَ ﴾ [البقرة:٢٥٤].

The [correct] affirmed intercession is that which is sought from Allaah. The one who intercedes is honoured with the intercession, and the one who is interceded

وَالشَّفَاعَةُ الْمُثْبَتَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللهِ.

وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ.

وَالْمَشْـفُوعُ لَهُ: مَنْ رَضِـيَ اللهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الْإِذْنِ؛ كَمَا قَالَ تَعَالَى: ﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾ [البقرة:٢٥٥].

for is he whose deeds and speech are pleasing to Allaah, after He gives Permission. He (the Most High) said,

{Who is he that can intercede with Him except with His Permission?} [02:255]

القَـاعِـدَةُ الثَّـالِثَةُ

❖ [THE THIRD PRINCIPLE]

أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَى أُنَاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ:

مِنْهُم: مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ.

وَمِنْهُمْ: مَنْ يَعْبُدُ الْمَلَائِكَةَ.

وَمِنْهُم: مَنْ يَعْبُدُ الْأَنبِيَاءَ وَالصَّالِحِينَ.

وَمِنْهُم: مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ.

وَقَاتَلَهُمْ رَسُولُ اللهِ ﷺ، وَلَمْ يُفَرِّق بَيْنَهُم؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [الأنفال:٣٩].

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ [فصلت:٣٧].

وَدَلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَـٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا﴾ [آل عمران:٨٠].

The Prophet (sal Allaahu alayhi wa sallam) came to people differing in their worship. From amongst them were people who worshipped the angels, some worshipped the prophets and the righteous people, some worshipped stones and trees whilst others worshipped the sun and the moon.

The Messenger of Allaah (sal Allaahu alayhi wa sallam) fought them all and did not differentiate between them.

The evidence is the saying of the Most High,

{Fight them until there is no more Fitnah (disbelief and polytheism) and all the religion is for Allaah (Alone)} [07: 39]

The evidence [that they worshipped] the sun and the moon is the saying of the Most

High,

The evidence [that they worshipped] the sun and the moon is the saying of the Most

High,

{And from among His signs are the night and the day, and the sun and the moon.

Do not prostrate to the sun or the moon; but prostrate to Allah Who created them, if it is in truth Him Whom ye worship} [41:37]

The evidence [that they worshipped] the angels is the saying of the Most High,

{Nor did He order you to take the angels and Prophets as lords} [03:80]

The evidence [that they worshipped] the Prophets is the saying of the Most High,

{When Allaah will say, ‘O Eesa ibn Maryam, did you say to the people,

'Worship me and my mother as two gods besides Allaah'.' He will say, 'May You be Glorified! It was not for me to say what I had no right (to do so). Had I said such a thing You would have surely known it. You know what is in myself and I do not know what is in Yours. Truly You are the All-Knower of all that is hidden} [05:116]

وَدَلِيلُ الْأَنبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ﴾ [المائدة:١١٦].

The evidence [that they worshipped] the righteous people is the saying of the Most High,

{Those whom they call upon desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest, they hope for His Mercy and fear His Torment} [17:57]

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿أُوْلَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾ [النساء:٥٧].

The evidence [that they worshipped] the stones and trees is the saying of the Most High,

{Have you considered al-Laat and al-Uzza. And Manaat, the other third?} [53:19]

Also, the hadeeth of Abu Waaqid al-Laythee (may Allaah be pleased with him) who said: 'We departed with the Prophet (sal Allaahu alayhi wa sallam) to Hunayn and we had recently left disbelief. The Mushrikeen (polytheists) used to have a lote-tree which they would take as a place of devotion and hang their weapons upon; it had been named: 'Dhaat Anwaat'.

We passed by a lote-tree and said, ((O Messenger of Allaah, appoint for us a Dhaat Anwaat like they have a Dhaat Anwaat…))[12].

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ۝ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ﴾ [النجم:١٩-٢٠]، وَحَدِيثُ أَبِي وَاقِدٍ اللَّيْثِيِّ رَضِيَ اللهُ عَنْهُ، قَالَ: «خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا وَيَنُوطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ؛ فَقُلْنَا: يَا رَسُولَ اللهِ؛ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ...» الْحَدِيثَ.

❖ [THE FOURTH PRINCIPLE] — الْقَاعِدَةُ الرَّابِعَةُ

The Mushrikeen (polytheists) of our time are worse in their shirk than the Mushrikeen (polytheists) who came before. This is because those who came before, committed

أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شِرْكًا مِنَ الْأَوَّلِينَ؛ لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ وَيُخْلِصُونَ فِي

[12] The completion of the hadeeth is: The messenger of Allaah replied, 'Allaah is the Greatest! By the One in whose Hand is my soul, these are the ways. The like of what you have said is what Banee Israeel said to Moosa, **{Make for us a god as they have gods.}** [07:138] He said, 'Verily you are an ignorant people.'

الشِّدَّةِ، وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمًا فِي الرَّخَاءِ وَالشِّدَّةِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَىٰ: ﴿فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ [العنكبوت:٦٥].

فَعَلَىٰ هَذَا: الدَّاعِي عَابِدٌ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَىٰ: ﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ﴾ [الأحقاف:٥].

وَاللهُ سُبْحَانَهُ أَعْلَمُ، وَصَلَّىٰ اللهُ عَلَىٰ مُحَمَّدٍ، وَعَلَىٰ آلِهِ وَصَحْبِهِ وَسَلَّمَ.

shirk during times of ease whilst directing their worship sincerely to Allaah during times of difficulty and hardship.

However, the Shirk of the Mushrikeen (polytheists) of our time is constant, - during times of both ease and difficulty. The evidence is the saying of the Most High,

{When they embark on a ship they invoke Allaah making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others} [29:65]

May the peace and blessings of Allaah be upon our Prophet Muhammad and his family and all his companions.

الكتاب السَّادس:

«نواقض الإسلام»

للإمام المجدّد:

محمَّد بن عبد الوهَّاب التَّميميّ رَحِمَهُ ٱللَّهُ

Translated by:	....	....	اسم المترجم:

بسم الله الرحمن الرحيم

In the name of Allaah; the Most Merciful; the Bestower of Mercy

اعْلَمْ أَنَّ مِنْ أَعْظَمِ نَوَاقِضِ الْإِسْلَامِ عَشَرَةٌ:

*Know that the matters which invalidate a person's Islaam are **ten**:*

الْأَوَّلُ:

First:

الشِّرْكُ فِي عِبَادَةِ اللهِ.

Shirk (ascribing partners) in the worship of Allaah (the Most High).

قَالَ تَعَالَى: ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾ [النساء:٤٨].

Allaah (the Most High) said:

{Indeed Allaah does not forgive that partners are ascribed to Him, however He forgives anything other than that for whomever He wills} [04:116]

وَقَالَ: ﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ٧٢﴾ [المائدة].

The Most High said:

{Verily, whoever sets up partners with Allaah (in Worship), then Allaah has made Paradise forbidden for him and the Fire will be his abode. There will be no helpers for the Oppressors} [5:72]

وَمِنْهُ: الذَّبْحُ لِغَيْرِ اللهِ؛ كَمَنْ يَذْبَحُ لِلجِنِّ، أَوْ لِلْقَبْرِ.

Included in this is sacrificing for other than Allaah such as a person sacrificing for a Jinn or towards a grave.

الثَّانِي:

Second:

مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ اللهِ وَسَائِطَ؛ يَدْعُوهُمْ، وَيَسْأَلُهُمُ الشَّفَاعَةَ، وَيَتَوَكَّلُ عَلَيْهِمْ = كَفَرَ إِجْمَاعًا.

Whoever who sets up intermediaries between himself and Allaah; supplicating to them, requesting intercession from them and relying on them. [Such a person] has disbelieved by the agreement [of the Scholars].

الثَّالِثُ:

Third:

مَنْ لَمْ يُكَفِّرِ الْمُشْرِكِينَ، أَوْ شَكَّ فِي كُفْرِهِمْ، أَوْ صَحَّحَ مَذْهَبَهُمْ = كَفَرَ إِجْمَاعًا.

A person who does not consider the Mushrikoon (Polytheists) to be disbelievers, doubts their disbelief or considers their ideology to be correct. [Such a person has] disbelieved.

Fourth:	**الرَّابِعُ:**
Whoever believes that the guidance of somebody other than the Prophet is more perfect than the guidance of the Prophet (sal Allaahu alayhi wa sallam); or that the rulings of other than the Prophet are better than the rulings of the Prophet (sal Allaahu alayhi wa sallam) like the person who prefers the rulings of the Tawaagheet (false deities). [Such a person has] disbelieved.	مَنْ اعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ ﷺ أَكْمَلُ مِنْ هَدْيِهِ، أَوْ أَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ -كَالَّذِينَ يُفَضِّلُونَ حُكْمَ الطَّوَاغِيتِ عَلَى حُكْمِهِ-؛ فَهُوَ كَافِرٌ.
Fifth:	**الخَامِسُ:**
If a person hates anything which the Messenger (sal Allaahu alayhi wa sallam) came with, even if the person performs the action. [Such a person has] disbelieved. The evidence for this is the saying of Allaah (the Most High), {**That is because they detest what Allah has revealed, so He has rendered their deeds void**}[47:9].	مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ ﷺ -وَلَوْ عَمِلَ بِهِ-؛ كَفَرَ إِجْمَاعًا. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا۟ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ أَعْمَٰلَهُمْ ۝٩﴾ [محمَّد].
Sixth:	**السَّادِسُ:**
A person who makes mockery of something which is from the religion of the Prophet (sal Allaahu alayhi wa sallam), its rewards or punishments. [Such a person has disbelieved]. The evidence for this is the saying of Allaah (the Most High), **{Say: Was it at Allaah, His Signs, His Messenger that you used to make mockery? Do not make any excuse, indeed you have disbelieved after your Imaan}** [9:65-66]	مَنِ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ اللهِ، أَوْ ثَوَابِهِ، أَوْ عِقَابِهِ = كَفَرَ. وَالدَّلِيلُ قَوْلُهُ تَعَالَىٰ: ﴿قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ۝٦٥ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ﴾ [التوبة].

Seventh:	**السَّابِعُ:**
Magic; included in this is ways of turning a person away from something he loves or swaying a person to love something [through magic]. So whoever does this or is pleased with it being done has disbelieved. The evidence is the saying of the Most High, **{They (the two Jinn) would not teach this to anybody except saying: we are only a trial so do not disbelieve}** [02:102]	السِّحْرُ–وَمِنْهُ: الصَّرْفُ وَالْعَطْفُ–، فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ = كَفَرَ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾ [البقرة:١٠٢].
Eighth:	**الثَّامِنُ:**
Supporting and helping the Mushrikoon (Polytheists) over the Muslims The evidence is the saying of Allaah (the Most High) **{Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allaah does not guide the oppressive people.}** [05:51]	مُظَاهَرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُم عَلَىٰ الْمُسْلِمِينَ. وَالدَّلِيلُ قَوْلُهُ تَعَالَىٰ: ﴿وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾﴾ [المائدة].
Ninth:	**التَّاسِعُ:**
Whoever believes it is permissible for some people to be outside of the Sharee'ah of Muhammad (sal Allaahu alayhi wa sallam), just as it was permissible for Khidhr to be outside the Sharee'ah of Moosa (alayhi as-salaam). [Such a person has] disbelieved.	مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسَعُهُ الخُرُوجُ عَنْ شَرِيعَةِ مُحَمَّدٍ ﷺ –كَمَا وَسِعَ الخَضِرَ الخُرُوجُ عَنْ شَرِيعَةِ مُوسَىٰ عَلَيْهِ السَّلَامُ–؛ فَهُوَ كَافِرٌ.
Tenth:	**العَاشِرُ:**
Completely turning away from the religion of Allaah, by not learning it nor acting by it. The evidence is the saying of Allaah (the Most High), **{Who is more oppressing than the one who, when the Verses of his Lord are mentioned, completely turns away from them. Indeed we will exact retribution from the criminals (disbelievers).}** [32:22]	الإِعْرَاضُ عَنْ دِينِ اللهِ، لَا يَتَعَلَّمُهُ وَلَا يَعْمَلُ بِهِ. وَالدَّلِيلُ قَوْلُهُ تَعَالَىٰ: ﴿وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾﴾ [السجدة].

وَلَا فَرْقَ فِي جَمِيعِ هَـٰـــذِهِ النَّوَاقِض بَيْنَ الهَازِلِ وَالجَادِّ والخَائِفِ، إِلَّا الْمُكْرَه.

وَكُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطَرًا، وَأَكْثَرِ مَا يَكُونُ وُقُوعًا، فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْذَرَهَا، وَيَخَافَ مِنْهَا عَلَىٰ نَفْسِهِ، نَعُوذُ بِاللهِ مِنْ مُوجِبَاتِ غَضَبِهِ وَأَلِيمِ عِقَابِهِ.

وَصَلَّىٰ اللهُ عَلَىٰ نبيِّنَا مُحَمَّدٍ، وَعَلَىٰ آلِهِ وَصَحْبِهِ وَسَلَّمَ.

There is no difference in all of these matters which invalidate a person's Islam whether a person is [doing them] in jest, with intent or out of fear except if a person is compelled to do them.

All of these matters are the most dangerous and yet most common of what takes place. So it is befitting that a Muslim takes caution and fears for himself regarding them. We seek refuge in Allaah from anything that causes His anger and His painful punishment.

May Allaah send salutations upon the best of His creation Muhammad, his family and companions, and grant them peace.

فهرس الموضوعات